

**A  
FACILE TRAICTISE,**

Contenand, first: ane infallible reul  
to discern trevv from fals religion:  
Nixt, a declaration of the Nature, Num-  
bre, Vertevv & effects of the sacraments  
togider vvith certaine Prayeres of devo-  
tion.

**DEDICAT TO HIS SOVERAIN**

*Prince, the Kings Maiestie of Scotland.*

**King JAMES the Sixth.**

**Be Maister Ihone Hamilton Doctor in  
Theologie.**

The kirk of God, is the pillar and sure ground  
of the veritie. *1. Timoth. 3.*

VVha heiris noch the kirk, lat him be to the,  
as a Pagan and Publican. *Math. 23.*

**AT LOVAN.**

Imprinted be Laurence Kellam.

Anno Dom. M. D C.

136063

VVHA VVALD REID THIS BVIK  
with proffite. / fould implere the assistant  
vvifdome of God, to lerne the veritie of their  
saluation, creuand his instruction be thir  
ferv verjets of the Royal prophete, in forme  
of a prayer.

**B**lissit is the man, vvhome ze instruct, o  
lord, and teachis in your lavv. psal. 93.  
Schavv me, lord, zour vvayes, and teache  
me zour paithes: direct me in zour veritie,  
and instruct me, becaus ze ar God, my Sa-  
ueour. psal. 14. Send out zour licht & zour  
veritie, that thay may conduct and bring  
me to Sion, the hails montaine of zour ca-  
tholik kirk, and to zour tabernacles of  
immortal gloire. psal. 41. Try me, guid God,  
and knavv the affections, and secretes of my  
hart: and sie gif the vvay of iniquitie, be he-  
refis and daidlie sinne be in me; and lead me  
in the vvay of zour eternal veritie. psal. 138.  
Blissit ar thay vvha duellis in zour house  
(zour catholik kirk). For efter this lyf, thay  
shal loue zovv, for euer and euer. Psal. 83.

Amen.



TO HIS SOVERAIN  
PRINCE, THE KINGS  
Maiestie of Scotland . king Iames  
the Saxt.

SIRE.

THE detbound affection, that God besingendret in my hart, and consermit be his inuolable commandement towards your maiestie, bes mouit me to offre to your grace, this litle traittise, as a smal tribut, of the frutes I haue collectit of my labours this xaire bypast, at the request of some of your Maiesties subiects. This I present to your grace (my Souerain Prince) in signe of my humble subiection to your Royal dignitie. Resseue this litle offrands, maist gracions prince, with the comfortable eis of your accustomed faueur towards your humble, loyal, and obedient subiects. The king of kings resseuit in a quid part the smal offrands of a litle denire, that the Emangelical vuidow offrit of hir glaid peruertie, to his diuine Maiestie, respectand rather the humble obedience and affectionat hart of the  
\* 2      offerer

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offer, nor ye qualitie and quantitie of the oblation. Accept w<sup>th</sup> lyk fauour, my Souerain king, this final oblatiō presentit be him, w<sup>h</sup>a in hart and word hes euer remanit, and sal remane to his lyfs end, your Maiesties maist humble faithfull, & affectionat subiect. It sal not be vnprofitable to giue some vacant houres to peruse this litle w<sup>ork</sup>; for it contenes the onlie and infallible moyen to accord your lausful subiects, quha ar in dissention, contendat for verities of religion; and to reduce thams al in one peassible union in the trew seruice of God, to thair salvation, and to your Maiesties peassible regne: for w<sup>h</sup>hair God u trewlie seruit, thair Princes ar deuolicobeyes. The great Monarche of the w<sup>or</sup>ld hes conlittut you his lieutenant in one mightie kingdome, and hes designit you to beare sceptre in a throne of a larger, and mair potent impyre. He hes indeuuet you, amāgis mony vther rare giftes, w<sup>th</sup> a quik viuacitie of Spirit, and soliditie of sound iudgement aboue mony earthlie Princes, to conseant and discerne richt from w<sup>ro</sup>ung, for the gouuernement thairof in equitie and iustice, to the honor of his diuine Maiestie, your ouin comfortable regne, and profite of his people. It salbe agreable to him, be w<sup>h</sup>omme u regnē, and meritorious to your ouin saluation, to imploy thir and your vther rare giftes, to tr

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out, vvhilk of the trua contendand parties in  
 your Realme, mainteines ye just cause in this  
 spiritual debat, and to reduce thame beith to one  
 desir'd union according to the infallible reul,  
 vvhilk I haue set doune in this buik, establisht be  
 the force of manifest scriptures; confirm'd be  
 inexpugnable raisons; and continualie practis'd  
 in the kirk of God, from Christ dayes, vnto our  
 age, for the reduction of dissanit people in ma-  
 ters of religion, to the salutaire union, and wo-  
 therlie besume of Christs halie Catholik kirk,  
 out of the quhilk thair is na saluation. Gif our  
 aduersaire Miniiters, vvil remane obstinat in  
 thair particulare opinions, and refuse this Inst-  
 tryel, for the trew decision of our controwersies,  
 be this infallible touchestone, vve vvil craue of  
 your Maiestie the lyk benefite, quhilk thay desy-  
 re, and vsurp be force of armes, at the first  
 planting of thair pretendit religion. Al thair  
 pulpits soundit than, libertie of consciences, frei-  
 dome to preache the pure vword of God, and re-  
 formation of religion. V'e requir'd your maiestie  
 maist humbly, to grant to vs yu libertie of con-  
 science, and freedom to preache the trew Eu-  
 gile of Christ Iesus, in the same sinceritie, as is  
 vvas teachit be the first planters thair of, the first  
 fyue hundredth yeires after Christ, and his apos-  
 tles. VVe craue reformation of religion, and sub-  
 mittie

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mittie our selfs maist vullinglie thairto; and  
 that, efter a manere, vvhilk your Maiestie vvil  
 Iudge to be maist raisenable and conuenient to  
 knaue persytie, the puritie & veritie of reli-  
 gion, the vvhilk al zelateurs of the trewe seruice  
 of God ought to imbrace, as thay suld be desyrous  
 to ressaue thairbe, thair eternal felicitie in hea-  
 uen: Our aduersaires mon confesse, that this is  
 ye 14. hundreth zeire sen God blisset our coun-  
 trey vvith the happie and prosperous gouverne-  
 ment of Christian kingis, vva hundredth zeires  
 before France, and foure hundreth before Spaine.  
 King Donald vvas our first Christiā king, vvhā  
 beand instructit in our Christiā Catholik faith,  
 besome of hu arvin subiects (vvhilk vvas res-  
 sauit in Scotland, as vvitnessis Tertullian, mony  
 zeires before) send his Ambassadeur to pape Vissor  
 (vvhā succedit ye. 15. to S. Peter in his Catho-  
 dral seat at Rome) and impetrat of his halines,  
 lernit and godlic prelats, vvhā baptiset the king,  
 his vvif, and bairnes, the secunde hundreth zeire  
 of our lord: at vvhāis exemple his hail nobilitie  
 renuncit thair former Idolatrie, and ressaueit  
 Christindome be thair Baptisme, in the bosome  
 of Christiā halie, and Catholik kirk. Al the noble  
 successours of this Godlie and valerous king, per-  
 sistit vvith al thair subiects, in the publik pro-  
 fession of our Christian Catholik faith, vnto

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your Maisties dayes. Our aduersaires dar not be  
 so impudent as to deny, that the pure veritie of  
 Christs Euangile has beine sincerlie preachit, and  
 God treuolie seruit, in some partes of this four-  
 tene hundredeth yeires. Constraime thame then,  
 maist gracious Prince, to designe their iure ages,  
 and compel baith thame and vs to reforme the  
 seruice of God, and gouernement of the liues of  
 Scotland, to the puritie of thaise same ages. VVe  
 prauok thame to this reformation, and craves  
 your Maiesties honar and protection, to excuse the  
 same. VVe tak vvitnes of God and man, of our  
 sincere intetion, to procure heirbe, the callie treu  
 seruice of God, your maisties pleisurable regie, &  
 the eternel saluation of al the inhabitants of your  
 realme. The lining God, vvhich adoration and  
 treu seruice is brocht in contempt and tread  
 underfut be the calumnies of our aduersaires,  
 vvhich Heale the peoples hartes, and procure our  
 unnatural laxisment, requirith this of your  
 hands. Gif it was glorious to your first Christian  
 predecessour, King Donald, to haue embracit our  
 Christiane Catholik faith, and to haue establishit  
 throu al his realme the free and publick professi-  
 on thair of: vvhich glorie sal it be to your Ma-  
 iestie, to restore the same to ye arriu integritie,  
 as it was first professit be your royal Christian  
 predecessors, and al thair faithful subiects? Gif

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it be honorable and profitabie to your Maieſtie  
to ſuccede to ſo noble and valerous Princes, in  
their temporal heritages; and to maintene ye ſame  
againſt the force and violence of al forain en-  
emies: VVhat greater honor ſal your Maieſtie reſ-  
ſaue, to ſuccede to yamie in their ſpiritual herita-  
ge of Chriſts trevv ſervice, and to reſſore ye ſame  
to the arvin ancient freidome, and maintene it  
againſt ye forces and violence of turbulent mi-  
niſters of hereſie? Your Maieſtie vvai put in poſ-  
ſeſſion of this ſpiritual heritage. be the louing  
caire of your deir Mother, vvha cauſit Baptiſe  
you in the vnitie of Chriſts halie catholik kirk,  
be a Catholik Prelat, lord I hone Hamilton, Ar-  
chibiſchop of ſainct Andras, and Primat of Scot-  
land, vvha at the ſame inſtant did adminiſtrat  
to your grace, the halie ſacrament of Confirmation.  
VVhen ye ſal conſider the ſolemnel aith, ze  
maid to Ieſus Chriſt, be your Godfatherie, to  
keip his Catholik faith, vvilk ze reſſauit at  
your Criſtindome be Baptiſme, and to ſerue God  
in the vniou and motherlie coſume of his halie  
Catholik kirk, yennue and al hereſie, the de vvil,  
and al his vvorkis; I dont not bot your Maieſtie  
ſal accompliſh this ſolemnel promeſſe, and retire  
your ſelf out of the bondage of hereſie and here-  
tikis, and line in the halie vniou of Chriſts Ca-  
tholik kirk, as did al your Chriſtian pragenature.

Thair

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Their saules regnant now in gloire, with their  
 haid Christ Iesus, intercedis for this, before the  
 throne of the living God. Their ardent prayers  
 crani, of his divine Maieslie, the beaunlie in-  
 spirations of the halie Spirit, for your instructiō  
 in his trevv service, and to lat you be in vvhāt  
 danger ze stand, professand a pretendis religion,  
 vvhil avvun to Scotland before this 40. Yeares,  
 never professit be any Christian King in the  
 world, bot be your Ministries self. Helas, fire,  
 their is bot one God, one faith, one Baptisme, and  
 vvhā dies out of any of this unious, dies for  
 ever to God, and liues to Sathe, to their aternel  
 perdition: Nether riche nor pore, King nor sub-  
 iect, is exempt from this sentenc. If Christs  
 pretious bluid kes beith fructifull for the instruc-  
 tion of your Christian forebears in the veritie of  
 trevv religion, and brocht shame to ye aternel  
 felicitie of immortal gloire, be his trevv service.  
 Consider, I beseech your Maiestie for the love ze  
 auct to ye honor of your redeptour, and care  
 ze sould haue of your awvun salvation, vvhāt ze  
 can answere to your souerain and severe Iudge,  
 when he shal ask of you, in ye day of discussiō,  
 vvhā ze seruit him not in the unitie of that  
 faith, vvhil ze reff-usit in your Baptisme? Vvhy  
 ze adorit him not, in unitie of that religion, be-  
 the vvhil, at your Christian predecessors, from  
 King

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King Donalds dayes vnto your age, vvorſchape  
 his diuine Maieſtie, and obtaine be the ſame, a  
 couronne of gloire in his immortal kingdomes.  
 Meditat this deſpie vwith your ſelf: Be cairful  
 to ſeik out the right vway of your antecſſors. keip  
 ans of your eais to thame, vvhavvith haſard of  
 thair lyf vvil deſed the inil cauſe of your noble  
 forbears, and maintene ye veritis of yair religion  
 againſ al ye calumnies of yir newv dogmatizers.  
 And I, vwith al your Maieſties affectionat Ca-  
 tholic ſubiectſ, ſal pray the ineffable guidnes of  
 our merciful God, to effectuat al your guid and  
 godlie interpryſes to the honor of his halie name,  
 and to produce the fruities of the ſeid of his hea-  
 uenlie graces, ſavvin in your ſaul, be the ſacra-  
 ments of Baptiſme and Confirmation, to your  
 maieſties avvin ſalvation, & proſſite of his kirk:  
 and ſal ever remane vwith ans ardent affection  
 of and trevv, honeſt, louing, and kynd ſcottis hart.

Your maieſties maiſt humble, loyal, affection-  
 nat, & obedient ſubiect.

Maſtre Ihone Hamilton Doctör  
 in Theologie, at Bruxelles the  
 10. Aprile 1600.

*Same vvorſhing, o lord, pſal. 119. preuine him in yo-  
 bliffings of your ſweetnes: put vpon his head  
 a couronne of immortal gloire. Pſal. 20.*



# CERTAINE

## PRAYERES TO EX- CITAT THE DEVOTION

of trew and constant Catholiks, and to  
augment thair loue & affection towarde  
the seruice of God, for thair eternel  
saluation.

*Ane morning prayer, to be sayd at our vval-  
king, contening a thankis geving to God  
for our quiet repose the night bypast: and a pe-  
tition of his mightie assistance in al our actions  
in the day to come, to his honor & our saluatio.*



**I**N the name of the blissit and halie Tri-  
nitie, The Father, the Sone, and the halie  
Spirit, I moe vvalkin, & lift my eyes to  
zovv. my gracious God in heavin, vyhair-  
fra I craue your favorable assistance, confort,  
and support in al my affaires this day to  
come. I thank your daime maiestie, O most  
glorious Trinitie, for the soft repose vyhair  
vvith ze haue refreschit my vverie bodie,  
this night bypast, and for your mightie pro-  
tection agains al my ennemies, visibles and  
invisi-

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Intiſibles: Grant vnto me (O merciful lord) that I imploy this day, and al the dayes of my lyf, in your ſervice to your honor and glore, to ye guid exemple of my nighbour, and to my eternal ſaluation. Preuine, aduance, & contenoꝝ vnto the end, al my guid actions vvith your heauinlie grace. Guyde me this day, & euer, in the right vvay of your halie commandiments, and giue me the force to accompliſh the ſame: that I beā in the eſtat of grace during the courſe of this mortall yf, and preſerue from al daidlie ſinne, may be the vertevv of your celeftial help, obtene in the vvarld to come the bliſſit eſtat of your eternal gloire, to ſing to you Ioyful thankis & prayles, in the bliſſit compagnie of your Saints and Angels for euer and euer. Grant this, guid God not onlie to my ſelf, bot alſo to al my ſuperiours ſpirituall and temporels, to al my parents and freinds, to al my guid doers and giue vvillers, throuch Ieſus Chriſt our lord, vvha liues and regnes vvith you in vnitie of the halie Spirit for euer and euer. Amen.

*A prayer*

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*A prayer to our guid Angel for his protection  
in al our actions, against the tentations, and  
vvik it inspirations of the evyl Spirit.*

**O** my guid Angel, vvhome my gracious  
God of his guidnes hes constitut to be  
my keiper, defender, and guider in al my  
actions, against al the embuschements and  
incurfions of the infernel spirits of hel, vvha  
travellis incessantlie be thair craftie inspira-  
tions, to intyse and allure me to follovv the  
plaisurs of the flesche, and vaine gloire of the  
vvarld, repugnant to the trevv vvay of my  
saluation. I beseik zovv to be vigilant and  
cairful of my protection, against al thair in-  
uasions: lichten & instruct me be zour guid  
inspirations, in al thing is agreeable to the ha-  
lie vvil of my gracious God: Guide and go-  
uerne me in the vvay of veritie that laides  
to the gloire of heavvin. Keip me this day  
and ever, baith vvalkand and sleipand, from  
al dangers of bodie and saule; Preserve me  
from al my enemies visibles and invisib'les,  
this day and ever, bot cheiflie in the houre  
of my daith: that be zour halie safeguarde,  
be zour sure conduite, and michtie protec-  
tion, I may saiffie attene the end of my  
creation, to be pertaker of the gloire of hea-

vin, &c

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**W**in, to sing the honors and prayſes of our Souerain lord and God vvith zovv and al vthers Angelical Spirites & glorious Sainctsin heavin, through Ieſus Chriſt our lord. Amē.

*A prayer to be ſayd at our ryſing eſter vve haue fortified our ſelfis vvith the ſigne of the Crote maid vpon vvs in the name of the Father, & of the Sone, and of the halie Spirit.*



**I** Ryſe in zour neme, O ſvveit Ieſus Chriſt crucifiet for me, vvha mot raiſe my ſaule out of the bed of al impietie and iniquitie, and neuer lai me ly in the filthines of daidlie ſinne. Raiſe me (ſvveit Sauceur) in ſaule & bodie to ſanctifie and extol zour maiſt halie name. Dreſſe me ever vp in the eſtate of zour heavinlie gracie, durand al my lyf tyme: that through zour faueur and mercie, I may ryſe in the laſt day at ze voce of zour halie Angel, to the immortal gloire baith of my ſaul and bodie, to regne vvith zovv in the loy of zour diuine preſence for ever and ever. Amen.

*A benediction & reſignation of our ſelfis to God, vvith a recommendation of vvs and al our actions to his diuine protection: meit to be ſayd at morn and evnyng.*

The

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**T**He heauinlie blissing of the glorious  
Trinitie descend vpon vs this day (or  
nicht) and remane vvith vs for euer . The  
blissing of God the Father conserue vs this  
day (or nicht) in ane happie and prosperous  
estate, and remane vvith vs for euer . The  
blissing of our lord Iesus Christ be his halie  
Incarnatiō, Natiuitie, Circuncision, Passiō,  
Ascension, and sending of the halie Spirit be  
his victorious croce, and verterv of his fyue  
bluidie vvoundis, strenthen vvsthis day (or  
nicht) in al halines and godlines of Iyf, and  
remane vvith vs for euer . The blissing of  
the halie Spirit be the distribution of his  
heauinlie graces, inriche vs, and prospre al  
our guid actions this day (or nicht) and re-  
mane vvith vs for euer. The blissing of the  
glorious mother of God; The benediction  
of al the Angels and Saints of heavin, and  
particularlie of our guid Angels; The blissing  
of our parents and Ipiritual pastors, be vvith  
vs this day (or nicht) & remane vvith vs  
for euer . O Father of mercie and God of al  
consolation, our Souerain Creator, O Son  
of God our gracious Redemptor, O halie  
Spirit our invvart Sanctificator, O glorious  
and maist halie Trinitie vvhome vve adore  
in vnitie of diuinitie, vve commend our fau-  
les and

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les and bodies, our thochts, vvords and de-  
dis, our actions and occupacions, our trauels  
and labours, vvith the prosperous successe  
and fruites thair of, to your guidnes & mich-  
tie pouar. VVe religne vvs altogider in your  
handis, and crauis maist humble your halie  
protection agains al our ennemies visibles &  
inuisibles. Conserue vvs, O lord, in the state  
of grace al our lyf tyme. Giue vvs a blis-  
sit end in your faueur, & bring vvs to the loyes  
of your heauinlie kingdome, vvhair ze liue  
and regnes blisfit in your diuine maiestie for  
euer and euer. Amen.

### *Ane euening prayer.*

**I**Randre maist humble thankis to your di-  
uine Maiestie, maist gracious God, vvha  
of your frie mercie hes cōseruit me in health  
and prosperitie this day. and preseruit me  
from al danger of bodie & saule; and brocht  
me to the soitt repose of this night, to refrech  
my tyrit bodie, and recreat my vverie Spirit  
after the daylie paines and trauailles of my  
lawful vocation. Forgiue me, father of al pi-  
tie, al my finnes and negligences, I haue com-  
mitted this day acher be thocht, vvord, or  
deed; and particularlie be this. and this, &c.  
Restaur me to your mercie, and grant that  
I may

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I may rest this night in peace and securitie  
vnder the fauorable vvinges of your mightie  
protection : defend me agains al the embus-  
chements, incursions, and inuasions of al  
my ennemies visibles and inuisibles: preserve  
me from al dangers of bodie and saul. Be  
vnto me one God, one protector, and one  
stroung Toure, to saue and defend me agains  
al external forces : For ze ar my rok and de-  
fence, ze ar my refuge and fortresse agains al  
my ennemies: Ze haue bein my mightie pro-  
tector from my mothers vvambe. Gaarde  
me vvith the armit compaignie of your halie  
Angels, to expel and debar from me, al the  
vvikit spirits of hel, vvha euer vvarchis for  
my ruine and perdition. Mak me to repose  
soundlie in you, in vvhome reposis, vvith  
great Ioy and tranquillitie, al the Angelical  
spirits and glorious Saints in heauin: that  
vvhen I tak my corporal rest, my saul may  
euer vwalk vnto you, and my bodie be na  
vvayes defylit, vvith ony filthie pollutions,  
nor my spirit inquiered vvith the vanitie of  
ony fals imagination, nor trublit vvithliche  
fantasies of vicious and superfluous dreams.  
Giue to me one quiet and moderat slep,  
that naexces tharof nouris the huments of  
my bodie, to moue the vvikit inclinations of  
my

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my evil nature, to consent and commit the iniquitie of daidlie sinne. Grant to me, maiest merciful Father, the peaceable tranquillitie of this nighthe rest, that at my loyful vvalkening, I may randre to zovv humble thankis, for my soft repose; and ryse the morne vwith a loyful hart, to trauail in my lausful vocation, and magnifie zour halie name, to merite efter this lyf, to repose in zovv eternellie, through Iesus Christ our lord, vvhalliuets & serues vwith zovv. in vritie of the halie Spirit, for euer and euer. Amen.

*A prayer to be sayd at our down lying.*

**I** Ly c'own in the name of Iesus crucified for me, Iesus Ludge vwith me: Iesus ly vwith me: Iesus sleip vwith me: Sweet Iesus vwalk vwith me, and bring me, in guid health to ye loy of the morning. In thy hands, o lord Iesus, I commend my spirit, thovv hes redemit me, lord God of veritie. Iesus repose vwith me and al this be usald, and bring vvs to the repose of zour eternell felicitie. Amen, Iesus.

*A general confession of our finnes vwith an earnest petition of mercie and pardon for the same.*



# PRAYERS

**A**Lmichie & maist gracious God, vvha  
temperats the rigour of zour iustice  
vvith the meiknes of zour mercie: Ze punisse  
be the equitie of zour iustice, al vnpenitens  
sinners vvith the eternel paines of the vn-  
quenchable fyre of hel: And be zour favora-  
ble mercie (vvhilk surpassis al zour vvor-  
kis) ze ressaue penitent sinners to ye bosome  
of zour heauinlie grace. Ze desire not the  
daith of a sinner, bot rather that he be con-  
uertit from his vviktnes, and liue eternallie:  
Ze do not onlie desire the conversion of sin-  
ners, bot also offers thame the support of  
zour heauinlie grace, to raise thame out of  
the deip pit of thair iniquities, & callis vpon  
thame vvith this swete voce of thair releif:  
Come to me al ze vvha labours and ar bur-  
denit, and I sal refresche zovv. I maist vvrat-  
chit and miserable sinner, prostrats my self  
and castis me down, at the feet of zour mer-  
cie, and accuses me of al the greuous finnes  
and iniquities, that I have committit al my  
lyftyme agains zour diuine Maiestie. I accuse  
my self, and confessis in presence of zour  
Angels, that I have maist ingrainlie offendit  
zour gracious guidnes, be my vngodlie and  
sinful lyf: I have prouokit zovv to Ire and  
indignation be ye monifauld iniquities of  
my

# PRAYERS

my greuous offences, in thocht, vvord, and  
deid, and speciallie be, &c. (*accuse thy self  
beir of al the particular finnes, vvhairof thou  
finds thy conscience giltye*). Of thir and al vther  
finnes, of the vvhalke the Deuil, the flesche,  
and the vvarld may accuse me in the feirful  
day of zour seuiere iudgement, I accuse my  
self & acknavvleges my hideous crymes: I  
craue zovv maist humblie pardon of yame,  
for zour halie names saik. Haue mercie on  
me, O gracious God, and forgiue me al my  
offences; Entre not in iudgement vvith me,  
nather randre to me according to my ini-  
quities, bot haue pitie on me sliand to the  
refuge of zour infinit mercie. Accuse me not,  
O lord, in zour surie, nather punishe my sin-  
nes in ye vvraith of zour ire: Bot chastise  
me meeklie vvith the vvand of zour father-  
lie correction. Turne to me O lord, and de-  
lyuer my saul from al my iniquities, and  
saue me for zour mercies saik. Remembre  
not, O lord, ye offences & ignorancis of my  
zouthaid; bot purge my saul from the filthe  
of al daidlie sinne. Creat in me, O God, a  
pure and cleine hart, and renev in my bou-  
als the beautifulnes of ane vpricht spirit:  
Comfort my desolat saul vvith ye presencc  
of zour bequintlie grace, and randre to me  
the

# PRAYERS

the joy of your halie Spirit. Despyse not, good lord, the sorowfullnes of my contrite hart, and reiect not me, the vvorkmanschip of your avvin hands. Spaire me, O God, for ze ar my Creator; Haue pitie on me, for ze ar my Redemptor. Haue mercie on me, Sweet Iesus, as ze had mercie of the penitent Publican: and grant me the lyk grace, as ze did to ye Cananean: Luke vpon me deplorand my greuous sinnes, vvith the lyk eies of your pitie, as ze lukit vpon S. Peter deplarand his sinne in the birternes of his hart: Giue me sik aboundance of lamentable tearis to beuail, and vvasche avway the iniquities of my sinnes, as ze gaue to him to lament and tak avway his greuous offēce: Behauld me vvith sik pitiful eies of your mercie, as ze lukit vpon the penitent Magdalene, vvhen scho vvusche your blisfit feit, vvith the salt tearis of hir sorowful and contrite hart. Rescuae me, O lord, returning to your fatherlie mercie, as ze rescauit the forlorne sone, vvhen he returnit to the faueur of your beauntie grace; and for the merites of your bitter daith and passion, put vpon me the riche garment of iustice and righteousnes: rescuae me in your familie, and nouris me vvith ye spiritual fluid of your beauntie grace and

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and vertevvis, that efter this lyf, I may be  
ressaue to the delitious banquet of your  
Saints and Angels, vvhair I may prayse  
your halie name, and thankzovv for al  
your benefites and boutifui giftes, for euer  
and euer. Amen.

## *A prayer before the communion.*

**O** Sone of God Redempteur of the vvarld  
vvhā commands vvs in your Euangile  
(Ioā. 6.) *to labour for the meate, not that perissh,  
but that remanes to lyf aternel:* and to the end  
vve erre not in this vwork of our saluation,  
ze haue schavvin, *that this meate is the braid  
of lyf that descendit from heuain, and geuvis  
lyf to the vwarld; and that this braid is your  
auuinself, vvhā come down from heuain for  
our redemption:* Ze promise that vvhā sal eat  
of this braid, sal haue lyf euerlasting: Ze say O  
lord, I am the liuing braid, that gif ony eat of  
this braid, he sal liue for euer: and the braid that  
I sal giue to you is my auuin flesche, vutill  
I sal giue for the lyf of the vwarld.

Great and gracious is your guidnes. O lord,  
vvhā hes preparit for vvs this heauinlie ban-  
quet of your pretious bodie and bluid, to  
nouris our saules and bodies to immortal  
gloire. VVithour this heauinlie fuid na man

can

can obtene lyf eternel; for ze haue pronuncit  
 this irreuocable decreete: *Except ze eat the  
 fleſche of the ſone of man, and drink his bloud,  
 ze ſal not haue lyf in euer.* (Ioan. 6.) *Vvha eat-  
 tis my fleſche and drinkis my bloud, he ſhal ater-  
 nel, and I ſal raiſe him (to gl'oire) in the laſt daye:  
 For my fleſche is trevuliſaid, and my bloud is  
 trevuliſ drink: vvhich eattris my fleſche, and  
 drinkis my bloud, remanex in me, and I in him.*  
 Thine ar zour cōfortable promiſis to al thame  
 vvha re ſauiſ this halie ſacrament of zour  
 precious bodie and bloud vvorthelie, vvith a  
 clein cōſciēce. O fontaine of lyf, O auctheur  
 of al grace, and God of al conſolation, I be-  
 ſeik zour gracious guidnes, to admit me to  
 zour heauinlie table of this halie ſacrament,  
 and mak me to reſſaue vvorthelie zour pre-  
 cious bodie and bloud (contentit realie thairin  
 vnder the external formes of braid, & vvynne)  
 to my eternel ſaluation. Giue me trevv  
 faith to belieue that vvhiſke zour expreſ vvor-  
 dis beariſ, albeit it ſurpaſſe my external ſenſis,  
 and the capacitie of my natural iudgement.  
 Inflame me my hart vvith ane ernest deſire  
 to reſſaue the ſame, vvith al cleines and pu-  
 ritie of lyf. Giue me the nuptial garment of  
 innocencie, that I may be partaker of this  
 heauinlie ſuidd, vvith ſa great feir and obe-  
 dience,

# PRAYERS

dience, vvith ſa great humilitie and continencie, vvith ſa great peace and charitie, vvith ſa great diſpoſition in al godlie ver-ues, and ardent deuotion, as ſalbe expedient for your honor and glorie, and my eternel ſaluation. Cleithe and adorne the nakitnes of my ſaul, vvith the riche garment of your merites and vertevves. Illuminat the eies of my mynd, that I may ſie the beautifulnes, of this celeftical fuid; as ze did oppen the eies of your tva diſciples, to lat thame knavv zovv, be the breking of yis consecrat braid in AEmaus. Purge the ruiſſe of my hart, that I may taſt the ſappe, and gouſt the ſvveitnes of this celeftial fuid; and tak al my plaiſures in this maiſt delicious nouriture of my ſpiritual lyf. Transforme me, O lord, ſa liuelie in the beauinlie qualities of this glorious fude, that be the vertevv thair of, I may ryſe in gloire of bodie and ſaul at the laſt day, in the bliſſit compagnie of your glorious Saints and Angels, to honore and prayſe yovv, my ſvveit Redempteur, vvith the Father, and the halie ſpirit in your celeftical kingdome, for ever and euet. Amen.

*A prayer to honore the halie hoſtie.*

O ſa-

# PRAYERS

**O** Sacred banquet, vvhairin Christ, God and man is contented and ressaues; the memorie of his passion is renevveth; our saules are replenished vvith grace; and the gage of the future gloire is gevvun to vvs: Blisset be ze my gracious god for euer. Amen.

*A prayer at the reception of the  
halse Communion.*

**I** Adore zovv, svveit Iesus Christ crucified for me. I am not vvorthie (o lord) that ze sould entre vvithin the Cabinet of my saul. Bot ze, Gracious God, vvha hes sayd, *vvha eatu my flesche and drinkis my bluid, remaines in me and I in him: and I sal raise him at ye last day to immortal gloire: (Ioan, 6.)* Be merciful to me miserable sinner, be this reception of zour pretious bodie and bluid, and grant that I tak it, not to iudgement of condemnation, bot (for zour mercies sake) to remission of al my finnes, and to my æternel saluation. *In our hands. o lord, I commend my spirit, ze haue redemit me lord God of veritie. (Psal. 30)* Amen.

*A thankis geving efter the halse communion.*

**I** Randre to zovv maist humble thankis (svveit Iesu Christ) that it haith plaist zour gracious guidnes, to refresche me this day

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day, at your halie table, vwith the heauinlie  
 fluid of your pretious bodie & bluid, vvhik  
 ze offrit vpon the Croce for the pryce of my  
 redemption: I beseik you for the merites  
 of your dolorous daith and passiō, to vwork  
 in me, be this halie communion, the gloire  
 of my saul and bodie to my æternel salua-  
 tion. Ze haue sayd, O lord, *vva eatis my  
 flesche and drinks my bluid remains in me, and  
 I in him: (Ioan. 6.)* O fruitfull communiō, that  
 makis this heauinlie coniunctiō betuix God  
 and man. Remaine in me (o lord) and be the  
 reception of this halie sacrament, conioine  
 me vwith you in sa strait ane vnion, that I  
 be incorporat in you and maid flesche of  
 your flesche, and baine of your baines. Re-  
 maine in me, Christ Iesus, baith God and  
 man, to enriche my saul vwith your inesti-  
 mable merites, and aboundāt graces of your  
 spiritual tresor. O sone of God, in vvha  
 hands stands lyf and daith, and in vvhome  
 vve haue our being, lyf, and motion, ze haue  
 sayd of your self; *As I liue be t' e father; vva  
 bes sent me; he vva eateth me, he sal also liue be  
 me:* Grant vnto me maist gracious God, that  
 as be your infinit guidnes I haue eatē you,  
 be this sacramental communion of your  
 pretious bodie and bluid, sa I may ressaue  
 my



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my spiritual lyf of yovv, and liue the remanent of my dayes, baith in yovv, and be yovv; that my faul liue to yovv be grace in this vvarld, and in gloire of your diuine presence in the vvarld to come. Amen.

*A deuot prayer conforme to the seuin comfortable vvordis, that our lord Iesus spake naist to the Croce, creuand the pretious vertevv thairof for the ornaments of our saulles, and to suppressse in vvs, the seuin contraire daidlie finnes and branchis thairof.*

**O** Souuerain Lord Iesus Christ, vvha halie actions suld be dur instructions, to inaitat the same in our lysis and conuersations. Ze sayd at the houre of your daith, naist vpon ye croce in your tendre hands & feit, and vvcundit in your pretious syd, kwin cōfortable vvordis, vvhuilks al trevv Christiā suld haue ay fixit in thair thankful myndis and hartes, and practise the vertevv thairof, in the gouuernement of thair lysis: I beseik zovv, maist fixit Redempteur, to forgiue me al my offences be the vertevv of thaife seuin maist halie vvordis, and to repressse in me the iniquities of the contraire seuin daidlie finnes: that I neuer offend your

44 2 diuine

# PRAYERS

diuine Maieſtie, be pryed againſt humilities; be  
 Ire againſt clementie; be Inuy againſt loue and  
 charitie; be Sleuthfulnes againſt diligence in  
 your ſeruiſe and deutie towards my nichte  
 boure; be gluttonie againſt temperancie; be  
 Lichurie againſt continencie and chaſtities;  
 nor be Auarice, vvhilk is the rut of al vvikiti-  
 nes, againſt: he profitable vertevv of bontiful  
 liberalitie. Ze praye for thame, o lord, vvha  
 na'it zovv on the Croce, ſayand in the fer-  
 ueur of your charitie: *1. Father forgive*  
*thame, for they know not vvhat they do:* Giue  
 me lykvvayes the grace, to repreſſe in me al  
 hated and vvégeance againſt my ennemies,  
 and to forgive al thame vvha hes offendit  
 me ather be vvord, or deid, for the great do-  
 lours ze ſufferit maſt patientl e, to conioine  
 vvs al in trevv loue amangis our ſelfis, and  
 to beane in yovv, vvha is the abundant  
 fontaine of al ſervent charitie. Ze ſayd alſo  
 to the penitent thief crucifiet on your ſyd,  
*2. Thovv ſalbe this day vvith me in paradise:*  
 Grant to me lykvvayes ſic a penitent hart  
 in this lyf, that in ye houre of my daith, I  
 may reſſaue that comfortable vvord of your  
 mouth ſayand to me; this day thovv ſalbe  
 vvith me, in the loyful plaiſours of my pa-  
 radiſe in heavin. Ze ſayd thridlie to your deir  
 mother

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mother, vvhais hart vvas perfit vvith the  
 fyvord of dolours, behaulding yovv hir  
 sone, hinging vpon the Croce, recommen-  
 dand to hir your belouit disciple S. Iohnes,  
 3. *Woman behauld thy sone* and againe ze re-  
 commend hit to him sayand, *Behauld thy*  
*mother*: Grant me lykvvayes pitiful saueour,  
 that in al my tribulations and anguises, I be  
 recommendit to your deir Mother, and to  
 the secours of hir halie prayers, and that I  
 euer reuerence hir, as the mother, and prin-  
 cipal patrone of al yame vvha desyris your  
 support in thair afflictions, by hir maist halie  
 intercession. Fourtlic in the middis of your  
 maist cruel tormentis ze presentit ane maist  
 humble prayer to your eternel Father, say-  
 and, 4. *My God my God vvhy bes thou left*  
*me*, help me o heauinlie Father indurand sa  
 great tormentis in my humane nature for  
 the redemption of mankynd. Giue me lyk  
 vvaye the grace, that in tymes of my dis-  
 tress and tribulations, I lift my saul to zovv,  
 and say vvith al my hart: *My God my God*  
 haue pitie on me, giue me patience in my ad-  
 uersitie; giue me confort in my tribulations;  
 giue me constancie to depend vpon the in  
 al my miseries and afflictions, and for zour  
 halie names saik, delyuer me vvhome ze  
 haue

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haue redemit vvith the price of zour avvin  
bluid. 5. Ze sayd fyftlie vvith ane lamenta-  
ble voce, *I haue thirst*: Be this vvord ze de-  
clarit zour maist ardent desyre of the salua-  
tion of al mankynd. Grant me lykvvayes,  
O heauinlie fontaine of al graces, that I haue  
euer me ardent thirst to drink of the vvater  
of lyf, vvhilk springis out of the cleir fon-  
taines of zour maist pretious vvoundis.  
VVhen ze randret zour saul to the Father  
vpon the Croce, and diet the corporal daith,  
to giue vvs æternel lyf, ze recommedit zour  
Spirit to his fatherlie protection sayand:  
6. *In zour hands, o Lord, I commend my Spirit*:  
Grant me lykvvayes grace, that I may say to  
zovv in the houre of my daith; 'In zour  
hands, svveit Saueour, I commit my saul;  
ressaue it to mercie: tak it in zour michtie  
protection; and giue charge to zour halie  
Angels to conuoy it, to the euerlasting repo-  
se of zour heauinlie kingdome. The seuint  
and last of zour comfortable vvordis vpon  
the Croce, vvas: 7. *Consummatum est, it is con-  
summat and endit*: Be this svveit vvord ze did  
declare, that ze had perfytit and endit the  
merciful vvork of our redemption, be zour  
corporal daith and bluidie sacrifice vpon the  
Croce, and had put final end to al the tra-  
uailles

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uailles, paines, and dolours, that vvar necess-  
 faires for mans saluation; and sa vvith great  
 Ioy in the middes of zour torments, ze ran-  
 dret zour blisfit Spirit to God zour Father:  
 Grant to me lykvvayes. O merciful Saueour  
 that in the end of al my paines and trauail-  
 les, I am to indure in this miserable lyf, I  
 may heir zour Ioyful voce confortand me,  
 and sayand to my saul, in the houre of my  
 daith; Come to me my belouit creature,  
 vvhome I redemit vvith the price of my  
 bluid, novv is the houre, vvhair in I haue  
 determinat to put ane end to al thy paines  
 and miseries, and mak the partaker of the  
 æternel Ioy of my heauinlie kingdome;  
 vvhair thovv vvith my Saints and Angels,  
 sal inioy the perpetual fruitiõ of the glorious  
 Trinitie, vvhairin sal consist the vnspika-  
 ble Ioy of thy æternal felicitie, to loue and  
 magnifieth the blisfit name of thy merciful  
 God, for euer, and euer. Grant me this, O  
 svveit Iesus, for the merites of zour dolorous  
 daith and passion. Amen.

*Ane deuot oraison of S. Thomas Aquinas, con-  
 tenand a petition of al necessaire vertevvis,  
 to lead ane godlie and vpricht lyf.*

**G**Rant to me Merciful God to desyre ar-  
 dentlie

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gentlie, to seik out vvilie, to knauv treulie,  
 and to accomplis perfaitlie al thingis agreea-  
 ble to your heauinlie vvil, for the praitie and  
 gloire of your halie name. Dispose, O lord,  
 the hail estate of my lyf, and giue me grace  
 to vnderstand al, vvhilk ze require that I  
 shuld do: and giue me the force to execut the  
 same, as it becomis and is expedient for the  
 health of my saul. Grāt to me, my lord God,  
 that I fail nauvayes in the prosperities and  
 aduersities of this mortal lyf, that I nather  
 become proud and presumptuous in the anes;  
 nor be confortles and desperat in the vther:  
 that I euer moderat my self, to giue you  
 maist humble thankis in al prosperitie: and  
 keip constant patiēce, in al aduersitie: That I  
 reiose in nathing bot in that, vvhilk bringis  
 me to you; nor be sorouful for ony thing  
 bot for that vvhilk dravves me from you;  
 That I nather desire to plaife, nor feir to dis-  
 plaife ony vther bot you. Let al trāsitōious  
 thingis be vile and contemptible to me, in  
 comparaifon of you: and mak al thingis  
 deir and pretious to me that appertenes to  
 you, and your self, O Lord, mair pretious  
 nor thame al. Let al Ioy vvithout you be  
 displaisant to me, and that I desire nathing  
 bot for your cause, and as it sal tend to your  
 honor

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honor and gloire. Mak al sortes of paines & trauailles, O lord, delectable to me, that I sal sustene for zovv; and al quietnes and repose displeisant and noysome to me, that I sal tak vvithout zovv. Grant to me, O Lord, that I dresse cōtinoualie my hart directlie to zovv; and gif I fail at ony tyme of this, giue me the grace to recompense the falt vvith an earnest sorowfull of hart, & firme purpose to amend the same. O gracious God, mak me humble vvithout fctien; obedient vvithout contradiction; pure vvithout defetion; chaste vvithout corruption; patient in al tribulation, and to suffre painful trauailles, vvithout murmurations; Ioyful vvithout dissolution; sad vvithout deiection; Rype vvithout heatines; Agile and quik in zour service vvithout lichtnes and distraction of mynd. Feirand vvithout desperation, trevv vvithout doublenes; vvorking guid vvithout presumptiō; correcting my nich: beure vvithout elation or vrendnes of mynd; to edifie and instruct him be vverd and guid exemple of lyf. vvithout simulation. Grant to me, O Lord God a vigilant and constant hart, that na sleuthfulnes nor curious cogitation vvithdrawv it from zovv: Giue me a noble hart, that na vnyvorthie affection nor basse

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basse desire of vvardlie thingis, dravv it down  
 from zovv, efter the vaine plaisours thair of;  
 Giue me ane vpricht hart, that na finisrous  
 intention detourne it from the richt vway:  
 Giue me a valerous and inuincible hart, that  
 na tribulation can brek or ouerthravv: Giue  
 me a frie hart, that na peruersit nor violent  
 affection may randre captiue. Grāt to me  
 maist gracious God vnderstanding to knavv  
 zovv; diligence to scik zovv; vvifdome to  
 find zovv; lyf and conuersation to please  
 zovv; patience and perseuerence to abyd  
 zovv constantlie; ferme trust and trevv con-  
 fidence to imbrace and comprehend zovv  
 to the end. Grant me grace to be perfitt be pe-  
 nitence vvith the paines of zour halie Cro-  
 ce: vvitchase vpon me, that in the vway of  
 my peregrination on earth, I may vse zour  
 fveit benefites be grace, and in my patrie of  
 zour heauinlie kingdome I may haue the  
 fruition of zour perpetual Ioyes be gloires  
 vvhair ze liue and regnes, God-blissit, for  
 euer and euer. Amen,

## *A prayer for the King.*

O Souerain Lord God, vvha gouuernis the  
 temporal estate of earthlie kingdomes, be  
 temporal princes, vvhome ze haue constitut  
 zour Lieutenants in dignitie and aucthoritie  
 ouer



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ouer your people, to gouerne thame in equitie and iustice: VVe beseeke your diuine Maiestie, in vvhais hādis dois stand the hartes of al kings and Princes, to luke vwith the eyes of your mercie vpon our king, & blisse him, his generous vvyf, and bairnes vwith ye fruites and graces of your heauinlie benedictions, that he may be agreeable to your diuine Maiestie, and inioy ane lang, and prosperous regne, to your honor, his comfort, and vveil of his subiects that baith in him and thame, ze be glorified, as the onlie authour of thair blissit and prosperous estate. Illuminat his mynd vwith the bricht licht of your eternal veritie: Kendle his hart vwith ane ardent flamme of your trevv seruice to adore you, as his Christian progeniteurs did, in the vnitie of your Catholik kirk, thir fouertene hūdreth zeires bygane. Giue to him affectionat and louing hartes, of faithful and obedient subiects, and preserue him, from the seditious conspirations of al factious personnes; speciallie of thame, vvhais fyrie toungeis seruiss for trumpets of sedition, and steales the peoples hartes be thair calumnious lies, from the devv obedience of thair souerain Prince. Brydil thair railling toungeis: Dissipat thair vvikit counsils: Discouer thair secret

con-

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conſpiration: ſuppreſſe thair ſeditious factions. reſſeſſe thair factious interpriſes/ Keip your annoynted ſeruiteur vwith ye ſure garde of your halie Angels. Eſtabliſh his reaſon in iuſtice and goodlines, that he may be a planter of your trew ſeruiſe; ane exſtiter of hereſies; a doſtroyer of ſchiſms; a reuander of vertue; a purger of vice; a deliuerer of ye oppreſſed; a protector of ye innocēt; A comforter of ye vvidow; a father to ye fatherles; and helper of the pure. Aſſitt him, maiſt gracious God vwith the forces of your halie Spirit, that he may merite be his godlie lyf, and righteous gouernement, to liue mony and loyful dayes, to poſſede al natiōs that appertenit to him. be rich of Royal bluid, in great peace and tranquillitie: and reſtaue for his temporal Diademe in the end, ane æternel couronne of gloire, to extol you. Souuerain king of kings, glorious in your Saints and Angels, God bliſſit and halie for euer and euer. Amen.

*There ſt lyes vnprentit, for layk  
of moſes.*



THE  
ARGVMENT OF  
the first chaptre.

*That diuersitie in Religion is of Sa-  
than, and bringes to damnation, as  
the unitie of trevv Religion is of God  
and bringis to saluation. Sect. 1. 2.*

*The infallible reule to discern trevv  
from fals Religion, is to learne it of  
the trevv kirk of God, as the trevv  
schole, quhairin onlie Christ teachis  
al veritie be his halie spirit: di-  
uers confirmations of this reule.*

*Sect. 3. 4. 5. 6.*

*The assurance that men errie not, vha  
imbrasis the doctrine of the trevv  
kirk of God, and belies as the  
kirke teachis & belies: that they  
onlie serue God trevlie, and bes the  
trevv meaning of the scriptures:  
that al Christians suld reforme  
thair doctrine according to that*  
A *vvhilk*

## 2 A REVL TO KNAV

*the kirk of God teachit in the first  
ages next to Chritt and his Apostles.  
Sect. 7. 3.*

### THE I CHAP.



**T**is notortouslie knau  
in, that the diuerfitie  
of Religion amangis  
Christians, is the vvork  
of Sathan, to bring  
dissauit men, through a fals opinion  
of trevv religion, to æternel dam-  
nation.

Ephes. 4  
7. 5.

For as thair is onlie *ane God*, *ane*  
*Faith*, *ane Baptisme*, sa thair is onlie  
*ane trevv Religion*, vvhilk containis  
the trevv seruice of God, to ob-  
teine the immortal glorie of heauen,  
vvhilk is the final end of mans crea-  
tion: Thairfore al the professours  
al vthers pretedit religions, vvhilk  
ar in greate numbres in this mi-  
serable aage, and repugnis to the  
trevv religion, vvhilk is onlie *ane*,  
fals vvorschippers of God, and in the  
vvay of thair iust damnation, noch  
vvith

# TREVV RELIGION. 3

vwithstanding that Sathan be his ministers, hes persuadit to euerie ane of thame, that thay ar trevvlie instructit in the veritie of thair saluation, and illuminat vwith the bricht licht of the Euangile. This is the craft of this auld and rusie serpent, euer to dissuave through a fals pretext of knauledge and veritie, as he did our first parents, Adame and Eve.

Gen. 3.  
v. 5.

Gif Christians vvha ar diuidit be diuers sectes of contrarious religions, vvald set asyd al disordinat affection towardis thair preiudgit opinions, and cal vpon the spirit of God, that be his heauinlie inspirations, he vvald steir thame vp to searche ferventlie, asist thame to find out, and incline thair hartis to imbrace this onlie ane religion, whilk bringis to æternel lyf; thay might easelis try out, and knavv the same, to imbrace the vnitie thair of for the trevv service of God, whilk onlie brings to saluation. Al the Angels and Sainets of heavin, vvha reiois at the conversion of sinners, requyris this of thame for the honor

Luc. 13  
v. 10.

#### 4 A REVL TO KNAV

and gloire of thair Souerain Lord and God, that his halie name may be extollit and magnifiet beane vniformitie amangis Christians on earth; as it is glorifiet be thair sueit accord, and melodious harmonie in heauin.

3

The in-  
fallible  
reul to  
knav  
creu re-  
ligion.

The onlie moyen and infallible reul to discerne trevv from fals religion, is to discerne the trevv kirk of God from the hypocritical Synagoges of Sathan, and to imbrace the onlie doctrine thair of, for the trevv fuird of the saul, reiectand al contraire doctrine ather of priuat men, or of particulare conuenticles of disfaistful heretiks, as venomous poyson that infectis saules to perdition.

4

Math. 3  
vers. 17

Luc. 9.  
vers. 35

&  
2 Pet 1.  
vers. 17.

This reul is confirmit be the express command of God the Father, vvhha at the Baptisme of his sone Christ Iesus, be S. Ihone in the fluide of lordain, and at his transfiguration, sayd from heauin be his fatherlie voce, *Hic est Filius meus dilectus in quo mihi complacui, ipsum audite .i. This is my belouit sone, in vvhome I as vvil plaijst, heare him: Al men*

obli-

# TREV RELIGION. 3

oblifit be this expres command to  
 heare and lerne al veritie concer-  
 ning faith and religion of the Sone  
 of God. The Apostle fchawis also, Hebr. 1  
*that God fpak in tymes bypast be his*  
*prophetes, bot in the laſt dayes (intyme*  
*of the lau of Grace) he ſpauke (to*  
*Chriftians) be his Sone vvhom he has*  
*maid heire of al. and be vvhome he*  
*has maid the vvarld.* He is our legiſla-  
 tor and Souerain Biſhop of our ſaules; 1. Pet. 2  
 Thairfor al Chriftians aught to ler- verſ. 25  
 ne the veritie of trevv religion of  
 him, and vvhair he teachis the ſame:  
 Bot Chriſt Ieſus teachis the veritie  
 of faith and religion onlie in his  
 trevv kirk, becauſe, as the Apoſtle  
 ſayes, *he is the haid thairof.* It is ma-  
 niſeſt that from the haid proceidis  
 baith moving and feilling, and that  
 it communicats the ane and the  
 vther to the onlie membres of the  
 bodie vvhilk is gouvernit be the haid:  
 thairfor as Chriſt Ieſus is the haid of  
 his kirk, ſa he communicats to it  
 onlie, and to the onlie membres  
 thairof, al guid motions to the ſer-  
 vice of God, and trevv feilling and

Ephes. 4  
verſ. 15.  
& cap. 5  
verſ. 25.

# 6 A REVL TO KNAV

vnderstanding of the same, vvhilk  
meritis æternel saluation: for this  
cause the onlie moyen to atteine the  
veritie of faith and religion, is to lerne  
it of that kirk onlie vvhaiof Christ  
is the haid.

Our Sateour lyk vvayes in his  
Euangile callis his kirk the king-  
dome of God on earth, and be his  
prophete he vvitnesis, that he is  
cōstitut be his Father, Souerain king  
to regne spirituallie ouer this king-  
dome: *I am (sayes he) constitut be him  
king aboue Sion his halie montane, to  
annonce and declaire his command-  
ment and vvil.* VVhair suld ony  
man require to lerne the lavvis and  
ordonnances of ony king to serue  
and obey him vprichtlie, bot onlie  
as he hes prescryuit vvithin the bodie  
and boundis of his kingdome?  
VVhair can ony man obtaine the  
trevv knavvledge, and vnderstan-  
ding of the kings lavves and decre-  
tes, vvhen the trevv meaning ther-  
of is callit in controuersie, bot on-  
lie vvhair he regnes & declairis his  
vvil? Bot this Souerain king, amangs  
al the

Psalm. 2  
v. 6.



# TREVV RELIGION. 9

al the diuers sortes and assemblies of  
Christians, vvha estimates to serue  
& honor Christ treulie, regnes on-  
lie amongis thame, vvha ar con-  
joinit togider in the vnitie of his  
halie kirk, vvhilk is his spiritual  
kingdome on earth: Thairfore al  
Christians desirous to knaue the  
veritie of trevv faith and religion, to  
serue God trevvlie be the same to  
thair aternel saluation, aught to seik  
and lerne it, vvithin the onlie boun-  
dis of Christs halie kirk vvhair on-  
lie he regnes on earth. Gif in ane  
earthlie kingdome, al trevv and  
obedient subiects, augh to lerne  
the trevv seruice of thair Souerain  
king in the paicible societie of vthers  
subiects, be the lawes and ordon-  
nances of the contrey, and reul al  
thair actions in the temporale estat  
be the actes of parlaments and an-  
cient coustumes of the Realme, as  
thay haue beine practisit be thair pre-  
decessors from tyme to tyme? How  
mekil mair aught al Christians (vvha  
vantis to serue trevvlie Christ Iesus  
thair Souerain king) to try this, cal-

# Y A REVL TO KNAV

lit in controuersie , nocht be thair  
 auin imaginations , or as ony pri-  
 uat man or particular sect prescry-  
 uis and thinkis guid be thair avvin  
 Iudgements, bot be the onlie lawes  
 and ordonnances of Christs spiri-  
 tual kingdome on earth, as thay ha-  
 ue beine obseruit in al aages , and  
 to reul al thair actions in the spiri-  
 tual estait be the actes of Parlements  
 and ancient coustumes of his king-  
 dome, as he hes gotuernit the same  
 fyftein hunderith zearis and mair,  
 vnto our aage . Na Christians of  
 vvhatsomeuer sect can pretend ig-  
 norance, of the souerain parlements,  
 and actes yairof maid be this king  
 of kings, and hovv be the decretes of  
 his parlements al things concerning  
 his treu seruice and devv obedien-  
 ce, hes beine determinat , in regi-  
 strat, and practisit in his kingdome  
 in al aages vnto our dayes. His par-  
 laments ar extant , vvhilks ar the  
 general Concils of his vniuersal kirk:  
 the actes of the same, ar the Canons  
 and decretes of the sayd Concils con-  
 taining the decission of al questions,  
 doun

## TREV RELIGION. 9

douts, and controuersies raisit be  
heretikis concerning his trevv vvor-  
schipping, and right Gouuernement  
of his Spiritual kingdome.

I vvald ask of ony inhabitant of  
Scotland, vvhen verfit in the Estait  
of the Countrey and lausful gouer-  
nement thair of, vvhat vvald he estu-  
me of ony man, vvha entering the  
land vvithout auctoritie or vvar-  
rand of his doings, ather in publik  
or in priuat, vvald informe the peo-  
ple, that thay vvare a' blindit and  
not vveil gouernit be sik lawes, or-  
donnances, and actes of parlements  
as hes beine obseruit in Scotland sen-  
ce king Fergus dayes, and vvald per-  
suade to reiect the auctoritie of the  
Selsion, to annul the ancient decre-  
tes thair of, and prescryue ane newv  
exposition of the fundamental lawes  
of the realme, and constitut vther  
ordonnances for the trevv seruice of  
the king and gouuernement of the  
countrey, nor hes euer beine ob-  
seruit in ony aage bypast (VVald not  
he and al men of sound Iudgement  
estime this neu reformatour and al

6

A De-  
mande.

A 5

his

# to A REVL TO KNAV

his adherents, seditious perturbateurs of the comone-vveil, and gilty of the crime of lese-majestie? Now mekil mair aught al men of solid vvit esteime al sic personnes, seditious perturbateurs of Christs spiritual kingdome, and dissauers of saules, as entres in his vniuersal kirk, and cryes that al the membres thair of ar led in blindnes, that the decretes & ancient coustumes, be the vvhilk is this spiritual kingdome of God hes beine gouernit in al aages vnto our dayes, ar fals; that the kings lawes hes not beine vveil vnderstand be the lordis and prelats of his spiritual session; that al men ar, and hes beine abusit? VVhat assurance can sic men haue for thair saluation, quhabeliuis thir particulier men; reslauis thair doctrine for the veritie of religion; and reiectis the auctoritie and doctrine of the vniuersal Kirk of God vvhair of Christ is the haid? Thay can haue na vther assurance bot the simple assertion of thir priuat men, vvha presumis, through a proudnes of thair awin spirit, to refor-

# TREV RELIGION. 11

me the kingdom of God, or rather through a fals pretext of reformatiō, to abolis al ye substantial haids of religion, and to reiect al the ancient decretes of general Concils, and interpret the vvrettin vvord of God efter thair auin fantasies, against the perpetual practise of Christs vniuersal kirk: lat men consider dieplie, gif yis be a sufficient assurance of yair saluation.

Be the contraire, vvha obseruis this reult to lerne the veritie of religion, and reuerencis the decretes and decisions of al cōtrouerfit haidis thair of, be the doctrine of the trevv kirk of God, hes this vndouxit assurance, that the *halie spirit*, vvha is the *author of al veritie*, is the *interiour instructor of the kirk*, and thairfore it can na vvayes erre in maters of faith and religion; for the sone of God, the haid of this kirck, *hes promisit to assist the same*, and *teache al veritie thairin be a halie spirit vnto the end of the world*: This promise maid be him vvha can not lie, is mair nor sufficient to assure al men of the veritie of re-

Ioā. 16.  
v. 13.

Ioan.  
14. 15.  
16.

## 12 A REVL TO KNAV

Note

Note

of religion, vvha lernis the same at the kirk of God. Be this it is manifest that amangis al Christians thay onlie hes the veritie of religion, and seruiss God vprichtlie to thair saluation, vvha ar membres and schollers of the trevv kirk of God. Al interpretations of the Scriptures repugnant to the doctrine of this trevv kirk, ar not of Christ, nor of his halie Spirit: and thairfor ar fals, erroneus, and infectis the faules of men dissauit to thair æternel damnation: for vvhair Christ is not, thair is na trevv meaning of the scriptures, nor veritie of Godis trevv seruice: and seing amangis al Christians he regnes onlie amangis thame, vvha ar cōioinit to him in the vnitie of his kirk, vvhairof he is the haid, and the halie Spirit the perpetual instructeur and gouerneur, thairfor thay onlie vvha ar of the trevv kirk of God, vvhiik is onlie ane, hes the trevv meaning of the Scriptures, the pure veritie of the vvord of God, and sinceritie of faith and religion that bringis to saluation.

This

This then is a maist sure and infallible reul to discerne trevv from fals religion, that al Christians, vvha contendis for the veritie thair of in thair disident and repugnant sectes, try and examine gif thair exposition of the scriptures, and al vther doctrine in maters of religion, be conforme to that, vvhilk the vniuersal kirk of God hes ever teachit, speciallie in the first aages of fyue or sax hunderith Zearis immediatlie efter Christ, beginning at thame vvha vvar taught be the viue voce of Christs Apostles, vvha knevv better vvhat the Apostles teachit tuiching the trevv seruice of God, and the maner to gouerne his kirk, nor al the first autheurs of thir contrarious sectes and thair adherents in this turbulent aages thairfor thay suld al reforme thair doctrine and maner to adore God, according as his halie kirk hes obseruit in thais first aages. And sic as vvil not submit thame selfis to this reformation, baith concerning the gouernement of the kirk, the exposition of the scriptures, and hail doctrine

This

# 24 A REVL TO KNAV

trin: in al pointes of religion, as thay  
vvar gevin be the Apostles to the po-  
steritie baith be vvre: & traditiō, the  
fathers teaching thair sones, onlie re-  
fusisvvhathorneuer has beine obseruet  
in the kirk of God from aage to aage,  
baith intruding thair auin inuenti-  
ons and peruerting the scriptures.  
And thairfore thair nevv interpre-  
tation of the scriptures suld be abo-  
minable to al Christians; for S. Paul

Galat. 1  
1. 8.

*Gif any man, xea ane Angel from  
heauin, vould teache you uther doctrine  
nor that vvhilk ze haue reffauis ( be  
tradition frome the Apostles) he suld  
be anathema, or great curs of God:*

1. Jude.

And the Apostle S. Iude aduertis  
the Christians to eschevv thame,  
vvhamakis Apostacie from the doc-  
trins aimes'establisit in the kirk of  
God, and exhortis thame maist ear-  
nestlic, *deprecans supercertare semel*

Jude 1.  
1. 3.

*tradita sanctis fidei .i. praying to con-  
tend for the faith aimes gevvin be tradi-  
tion to the Saints. S. Paul consilis the*

1. Thef.

*same sayin, state: & tenete traditio-*

1. V. 13.

*nes quas didicistis sine per sermonem,  
sine per Epistolam .i. stand and keip  
the*



# TREV RELIGION. 15

the traditions whilkis ze have lernit  
 either be vword or voret. he sayes in  
 ye nixt chaptre, we denounce to zow  
 brethrine, yat ze vvithdrawu zour sel-  
 fis frome euerie brother vvalking inor-  
 dinatlie, and not according to ye tradi-  
 tion whilk thay haue reffauet of vs the  
 ministers adulteris this text, puttin  
 ye vword Instruction, for ye vword  
 tradition, bot ye Apostle comman-  
 des to keip ye traditions of ye kirk,  
 that is to say, ye doctrine reffauet  
 from ye Apostles be tradition in ye  
 kirk of God: Thairfor vvhat the kirk  
 of God did establisit in the Apostles  
 dayes, and retenit be perpetual tra-  
 dition vnto our dayes, that is the on-  
 lie veritie of the trevv seruice of God,  
 vvhilke al mé suld imbrace to obtene  
 saluation. This is the onlie moien  
 to reduce and reforme al Christians  
 in the veritie of ane trevv religion,  
 vvithout the vvhilke thair is na salua-  
 tion. VVha vvil not obey yis, ar enne-  
 misto ye trevv honor of God, quhilke  
 ye first Christians gaue to his halie  
 name; thay ar contemners of ye doc-  
 trine yat ye Apostles teachit to thair

Audi-

2. The  
 3. v. 6.

Auditeurs and successeurs : and ar rebelles to Gods halie kirk , quhiik Christ Iesus hes conquisset vvith ye price of his avvin bluid; and thairfor in ye estate of ætternal damnation.



THE  
ARGVMENT OF  
the second chaptre.

*Sathan sends al personnes to lerne the veritie of religion of the onlie Scriptures, persuadand be his ministers, that thay ar al sa facul, that euerie one may easelis understand the same.*  
Sect. 1.

*Be this reul Sathan establis his kingdome, erecting contrarious sectes in religion, be proud spirits vuba reidis and exponis the scriptures efter thair awin vvisdomes, and fantastical inventions,* Sect. 2.

Our

## TREVV RELIGION. 17

Our sanior and his Apostle forspak,  
that heretiks sould diffame vnder the  
external habite of the scriptures.  
Sect. 3.

Heretiks cite scriptures agans ye Ca-  
tholiks, as did thair maister Sathan  
agans Christ, in a fals sens: thay  
reiekt ye scriptures exponit be the  
ancient docters: and vwhy? Sect. 4.

Albiet men as men may erre, xis men  
as lausful docters can not erre. Sect. 5.

The immoderat presumption of thir no-  
matours, preferring thair awin expo-  
sition of the scriptures, to the uni-  
forme doctrine of Christs universal  
kirk, is damnable, accusing al ye an-  
tiquitie of Ignorance and erreurs.  
Sect. 6.

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## THE 2. CHAP.

---



ATHAN, vvha is in-  
uyous that al Christi-  
ans suld serue God in  
the vnitie of ane trevv  
religion, as our lord  
Iesus has teachit it vntil our dayes,  
in

# IS A REVL TO KNAV

in the mother lie bosome of his ha-  
lie Catholik kirk, prescryues ane  
vther reul to discerne trevv frome  
fals religion, perswading to sic as he  
disfauis, that al men may knavv  
the veritie of faith and religion be  
the onlie Scriptures: He groundis  
this reul vpon tua fals suppositions,  
informing be his ministers and sic  
as follouis thame: first that al the  
scriptures ar sa faul in thame selfis,  
that al the faithful may easelie vn-  
derstand thame: Nixt that thay con-  
teine in expres vvordis, al that is ne-  
cessaire for the trevv service of God  
and mans saluation. This reul is  
verrie plausible to disfaue the sim-  
ple people, vvha reuerencis the Ma-  
iestie and authoritie of the scrip-  
tures, bot thay remark not the cra-  
ftie deception of Sathan, to remit the  
interpretation and expofition of the  
scriptures, to the particular iudge-  
ment of euerie man, reiectand the  
exposition thair of vvhilk Christ hes  
teachit in his vniuersal kirk in al  
aages vntil our dayes.

1. Sup-  
position

2. Sup-  
position

2

Bethis craft, Sathan hes establifit  
his

his kingdome erectand contrarious  
 sectes, sending al men to lerne thair  
 religion of the scriptures exponit ef-  
 ter thair awin fantasies : for vve see  
 that thair ar als mony diuers sectes  
 of contrarious religions, vvhilke  
 proceedis from the spirit of dissentiō,  
 as thair is diuers curious and proud  
 spirits, vvha presumis to reid and  
 expone the scriptures efter thair awin  
 particular iudgements, refugnant to  
 that vvhilke Christ hes teacht in his  
 vniuersal kirk in al aages.

Our Saueour forspak this saying,  
 that *in the latter dayes thair shuld come*  
*mony rauening vvolfis in the habites*  
*of scheip, to deuore his flock, vvhen*  
*he commandis to eschevv,* this soft  
 habit of scheip, is the external vvor-  
 dis of the scriptures, vvith the vvhilke  
 is, al heresiarchis cleithis thair here-  
 sies, to infect and deuore the flock of  
 Christ Iesus throwv ane fals opini-  
 on of veritie: Nather could this dis-  
 sailful serpent attrap in his snaires  
 lycht spiritit men, except he couerie  
 his fals doctrine vvith the external  
 habite of the scriptures; and thair-  
 for

3  
 Math. 7  
 v. 15

## 20 A REVL TO KNAV

2. Cor. 11. for the Apostle sayes, *that he transformis him self in ane angel of licht :*

v. 14. He disfaus the simple people be his Ministers throw the same craft: for seing he transformis him self in ane Angel of lycht to disfaue, *Non est ergo magnum* (sayes the Apostle) *si ministri eius transfigurentur velut ministri iustitia; quorum finis erit secundum opera ipsorum .i.* It is not thairfor a great mater, that his Ministers be transfigurat as the ministers of Iustice, vvhais end salbe according to thair vverkis? Of thir Ministers S. Peter

2. Pet. 2 v. 10. sayes, *Dominationem contemnunt, audaces, sibi placentes, sectas non metuant introducere, blasphemantes.* They contemne domination (or superioritie of princes and prelats) Audacious (to intrud thame selfis in the ministrie vwithout authoritie) lyking of thame selfis (preferring thair auin priuat opinions to the consent of the vniuersal kirk) they feare not to bring in sectes, blaspheming, vvhais end is perdition.

4 At heresiarches or first authours o heresies and thair adherent Ministers,

# TREVV RELIGION. 21

ters, hes erectit in al aages thair  
 sectes of perdition, alluring vnsta-  
 ble faules to thair nevv opinions  
 couerit vvith the external habit of  
 the scriptures, vvhilks thay cite and  
 allege at al pourposis, bot alvvayes in  
 a fals sens, as thair maister Sathan  
 did allege the scriptures, agains our  
 Sauour; as vvitneffis S. Hierom.  
 S. Augustine, and al vthers ancient  
 doctors, vvha hes vvrettin agains  
 heretiks in thair dayes; The onlie  
 trevv vvorschippers of God reue-  
 rencis the Maiestie of the scriptures,  
 and admittis thair authoritie ( as  
 thay aught to do) in sa far as thay ar  
 approuit and exponit be the trevv  
 kirk of God, in al aages, from the  
 Apostles dayes, vvhilk na sect of he-  
 retiks dar do; becaus the scriptures  
 treulie exponit be the lausful doctors  
 of the vniuersal kirk, repugnes direct-  
 lie to thair adulterous interpretations  
 of the same, and conuictis thair  
 nevv doctrine of damnable heresie:  
 And thairfor vvhen the Catho-  
 licks impugnis thair adultering of  
 the scriptures be the auctorities  
 and

Matt. 4.  
 v. 6.

## 22 A REVL TO KNAV

and vniforme expositiō of the same,  
be S. Ambrose, S. Augustine, S. Hierom.  
S. Basil, S. Chrysostome, and be al vther  
lausful prelats and pasteurs vvha hes  
flourish sen the Apostles dayes in the  
vniuersal kirk of God. The Ministers of  
thir new sectes hes na vther subterfuge  
to maintein thair new and contrarious  
opinions in exponing of the scriptures,  
bot to reiect the hailsome doctrine of  
thir maist lernit and godlie fathers,  
affirming that thay vvar bot men  
and hes erit, as thocht thay thame  
selfis vvar Angels cōfirm it be grace  
in al veritie, and could not erre.

Albeit men may erre. zit it fal-  
lous not, thay erre actuallie; for the  
argument a posse ad esse (as the dia-  
lecticiens sayes) is of na valeur, as  
thocht ane vald infer a thing to be  
actuallie done, becaus it may be:  
mony riche men may giue a hun-  
dredth crounes to the pure, and zit  
thay bestov not a pennie to secour  
thair necessitie: This scripture, *om-  
nis homo mendax*, signifies not that  
al men lies, bot that al men ar incli-  
net

Psal. 115.

115.



# TREV RELIGION. 23

net be nature to lies and vanitie. Al-  
 thoct men as men erris, zit men as  
 lauful doctors erris na vvayes, becaus  
 Christ Iesus hes promist his halie Spirit  
 to the lauful doctors of his kirk, to in-  
 struct thame i al veritie vnto the end of  
 the vvorld, for the edificatiō of ye samer:  
 thairfor ye ministers ar calumous li-  
 ars affirmand yat ye anciēt docteurs  
 hes errit. Our Seueour teachis this di-  
 stinction in his Euangile, saying to  
 his Apostles, *Quem dicunt homines*  
*esse Filium hominis? VVhome sayes men*  
*that the sone of man is?* thairefter he  
 sayes to the same Apostles. *Vos autem*  
*quem me esse dicitis?* Bot vvhom say-  
 ze that I am? Dois not our Saueour  
 obserue this distinction betuix men  
 as men, and men in qualitie of  
 Apostles, doctors, and pastors of his  
 kirk: the ane discernit treulie vvhat  
 Christ vvas, the vthers not: Thair-  
 for men as men may erre, and sum-  
 tymes erris; bot men in qualitie of  
 doctors and pastors of the kirk, na-  
 ther dois, nor can erre in maters of  
 faith and religion, becaus Christ as-  
 sistes thame vvith his halie Spirit,  
 for

Ioā. 14.  
 15. &  
 16.

Mat. 16  
 v. 13.

Ibidem.  
 v. 16.

## 24 A REVL TO KNAV

for the instruction of his halie Catholik kirk, for this cause the publik charge of lauful Pastors can not be subiect to error, albeit mens particular persones may be subiect to the same.

Gifal men erris, vvhath assurance can the auditeurs of thir nevv Ministers haue, that thay ar not falslie instructit in maters of thair saluation, seing that thair instructeurs ar not Angels, bot men, and sic men as vsurpis the authoritie of doctors and Pastors, vvithout al laufal vocation, *vvhome Christ commandis to be vuar of?* And the promise of the assistance of the halie spirit apperteinis na vvayes to sic extraordinaire and irregulaire persones, vvha aganis the command of the Apostle, *bryke the vnitie and peace* of Christs halie kirk, be thair sectes & schismes.

Mat. 16

Ephes.

4. 3.

6

VVhat presumption is it in thir nouators, vvha hes nather red, nor sein the maist lernit commentaires of the ancient doctors vpon the scriptures, comming out of the grammar or logik scholes, dar prefer thair  
auin

auin inuentions, or sik nevv doctrine  
 as thay haue collectit of vthers of  
 thair auin sectes, to the vniforme ex-  
 position of the Scriptures be al the  
 ancient doctors of Christs vniuersal  
 kirk, as thocht the scriptures had  
 neuer beine treulie exposit in ony  
 aage before Luther, Caluin, Zuin-  
 glus, and sic vthers, vvha be thair  
 contrarious expositions of the same,  
 hes erectit contrarious sectes of reli-  
 gion? VVhat folie is it in men to be-  
 lieue that the particular exposition of  
 thir dogmatizers, inuentit be thame  
 vvithin thir fevv xearis, and neuer  
 hard of befor our daves, is the dyt-  
 ment of the halie spirit? And to repu-  
 diat as fals and erroneous, al that  
 Christ Iesus hes teachit be the lausful  
 doctors of his vniuersal kirk, from  
 the Apostles dayes to our aage?  
 Is not this a great folie and madnes  
 to belieue the raueries of thir pre-  
 sumptuous men? The contrarietie  
 of thir dogmatizers in expounding the  
 scriptures, the ane accusand the v-  
 thers of adultering of the vvord of  
 God, is mair nor sufficient, to assure  
 B al men

# 26 A REVL TO KNAV

al men of sound iudgement, that  
 thair doctrine proceedis not of the  
 Spirit of God, *vuba is the autheur of*  
 Ioſ 16. *unitis and conformitie in doctrine,*  
 v. 11. but of the Spirit of diſſention and  
 lies, and that al thair new opinions  
 ar damnable erreurs and heresies,  
 and deseruis the æternel paines of  
 hel. This ſalbe euident be ane  
 particulaire refutation of the tua ſals  
 ſuppoſitions, vvhilkis Sathan be Mi-  
 niſters hes layd to allure men to le-  
 ne the veritie of religion of the on-  
 lie Scriptures, as thay expone ya-  
 me be thair particulare fantasies and  
 priuat iugements.



## THE ARGVMENT OF the 3. Chaptre.

*Throu the ſals pretext that the ſcriptu-  
 res ar ſacil, the miniſters of euerie  
 ſect ha*

## TREY RELIGION. 87

*sect bes corrupted the Lilla be thair fals translations in thair mother tongue, and bes propenit the same for the pure vvorde of God to the people, vvhich reidis and vnderstande the same contrariousslie, as thay imagine be thair priuat Iudgements in thair contrariouss sectes. sect 1.*

*This heresie is refutat be the testime-  
nie of S: Peter. sect 3.*

*It is also refutat be notable testimonies  
of the ancient doctors. Sect. 2.*

*And be our Saviour reproching to the  
Saducees thair ignorance of the scrip-  
tures, quhilke thay red daylie, as  
dois al heretiks, in a fals sens. Sect. 4*

---

## THE 3. CHAP.

---



**S**A THAN, heaying  
layd this fals suppositi-  
on, that al the scrip-  
tures ar facil, plaine, and  
manifest in thame selfe  
in sic sort that al the faithfull may ea-  
sely vnderstand thame, and lerne  
thair saluation be reiding of the

B 1

same

23 A REVL TO KNAV

same, hes intyfic his ministers, in e-  
nerie ane of thir nevv sectes, to tran-  
slate the Bibe in thair vulgaire tounge.  
Thir dogmatizars, (fearing na vvay-  
es the sentence, pronuncit agains the  
choppers and chaingers of the Bible,  
that God sal eis to thair iust condemna-  
tiō the numbres of the intolerable paines  
of hel, vvha eikis or paires the scriptures  
of God, ather be thair adultercus in-  
terpretations, or fals trāslations; or be  
thair additions thairto, or detractions  
thairfra) hes translatit the Bible in  
thair mothers tounge, and corruptit  
the same in findrie places be thair  
fals translations, as I have remarket  
in sum places of yis traitise, to thravv  
the scriptures for the defence of thair  
heresies, and proponis the same to the  
people, for the pure & sincere vvord  
of God. Throvv this opinion, thair  
is nather faithful brother nor sister  
amangis thair zealous auditeurs, but  
mon have a chapitre red befor or af-  
ter dinner and supper, thair notes  
gevv in thair vpon. Euerie ane of tha-  
me is mair nor a sufficient doctor to  
vnderstand and declare the hail

Myfie-

Apocal.  
22.v.  
18.

Myſteries of the Bible: al the ſcriptures ar facil to thame: the light of the Euangyl ſchynes brichtlie amangis thame: at that thir contrarius ſpirits collectis of the ſcriptures in thair contrarious ſectes, or contrariouſlie in ane ſect, is the pure vvord of God and dytment of the halie Spirit, as thir diſſauit creatures vantis of thame ſelu's maiſt vainlie, diſſauit be the craft of Sathan, vvha dois ſavv the Zizanie of his damnable heresies in thair hartis, couert vnder the external vvordis of the ſcriptures, to thair eternal damnation vvha belivues the ſame.

This firſt ſuppoſition conteinis tua dangerous heresies: firſt it is ane deteſtable heresie to ſay that al the ſcriptures ar plaine, & facil in thame ſeluis; This repugnes to the expreſſe ſcriptures, for S. Peter teſtifies, that *S Paul has vvrettin in his Epiſtles.* 1. Pet. 2

*Quadam difficilia intellectu, quae indoctis & inſtabiles, deprauant ſicut & ceteras ſcripturas, ad ſuam ipſorum perditionem. Sum thingis difficil to be vnderſtand, vvbiiks the vnlearnit and vn-* v. 16.

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*confrant pervertis, as thay do vther  
scriptures, to thair auin perdition.*  
How can thir Epistles of S. Paul &  
vther scriptures vvhilks ar difficil in  
thame selfis, and vvhilks onlernit  
and vnconstant men pervertis be  
thair particulaire and contrarious  
interpretations, efter thair imagina-  
tions, to thair auin perdition, be a  
facil reul to cuerie man and vvorā  
to lerne the veritie of trevv religion?  
Let thame presume vwhat thay please  
of thair lerning, zit it is certaine  
that thay heape vp in a maist sure  
treasure to thair iust condemnation  
als mony degrees of xterne punitiō,  
as thay conceave fals sensis of the  
scriptures, be reid.ing & interpreting  
of the same.

3  
Iren.  
lib. 2.  
cap. 27.  
contra  
hereses.

The scriptures (sayes the lernit  
doctor S. Irenaeus) *aboundis in sa mony  
hie misteries that for thair treu intell-  
ligence and understanding, it is neces-  
saire to haue the supernatural gift of in-  
terpretation: thay ar difficil* (sayes he)  
*not onlie, in respect of the mater conte-  
nit and signifieth thairin, but also be rea-  
son of the diuers dialiects and properties*

of



# TREV RELIGION. 21

of languages, of obscure phrases, and of diuer. figures in speaking. Is euerie la-ik man & vvoman vvha presumes to reid the scrip ures, of sufficient learning to vnderstand al thir difficulties? or ratl er reid thay not thir scriptures, vvha k s and fficil in thame iel'is (as S. Peter sayes) to thair au n perdition? It is certaine that al hereties he: thair be gining and in crement of the scriptures falslie vnderstand, as the ancient doctors vvritis agains heretiks in thair dayes. The ancient and lernit Ter-  
 tulan sayes, *that the trew vvorde of lib de*  
*God consistes in the merch and inuare resur-*  
*intelligence and not in the vnuart se of rectione*  
*& ex eract vvordis of the scriptures: carnis.*  
*Nec hereses esse possunt: (saves he) si non*  
*& perper. in scriptura intelligi possent.*  
 Nather could heresies be, les nor the scrip-  
 tures could be vnderstand falslie. And  
 in his buik agains heretiks he vvrit-  
 tis, *that thair commune consueie is,*  
*auer to appele to the nude scriptures, re-*  
*iectand the aucthoritie and tradition of h'et'les.*  
 the vniuersal kirk, becaus thair heresies  
 vvald be conuictit be the same: & vvha

the scriptures ar citit agains thame, thay either deny thame to be authentik scriptures, or then exponis ti ame efter thair ain fantasies. Thairfor he dissuadis men to disput agains heretiks, becaus thay collect na vther fruct thairof, bot iniurious and blasphemous cōtentions, making thame selfis iudgis baith of the scriptures, & of the meaning thairof. S. Hilaire vvriting to the Empereur Constance, eiter he had numbred al the heretiks vvha thrauis ye scriptures he sayes of thame. *Omnes scripturas sine sensu loquuntur, fidem sine fide prætendunt: scriptura enim non sunt in legendo sed in intelligendo.* i. thay spaik al the scriptures vvith out sens or trevv meaning thairof, thay pretend faith vvithout faith: for the scriptures consistes not in reading, bot in understanding. This hes euer beine in al aages bypast, and is presentlie, the proud presumptiō of cōtentious heretikes, to ground thair heresies vpon the scriptures falslie exponit, be thair particular spirits, againis the vniforme ancient doctrine of the vniuersal

S. Hilar.  
lib. 2. ad  
Constā.  
Impera.

fal kirk of God. *Hæretici* (sayes S. Ambrose) *Per verba legis legem impugnant, & proprium sensum verbis astruunt legis, ut peruersitatem mentis sua legis auctoritate commendent* i *Hæretiks impugnis the lawu be the wuordis of the lawu, and thay build thair ain meanings and particular opinions be the wuordis of the lawu, that thay may commend the peruersitie of thair ain mynd and understanding be the auctoritie of the lawu, falslie exposit be thame.* The great doctor and pillar of the kirk of God S. Augustin sayes lyk-  
*vwayes, Non ob aliud sunt hæretici, nisi quia scripturas non recte intelligent, suas falsas opiniones contra earum veritatem pertinaciter asserunt.* i *men becumis heretiks for na vther cause, bot that thay not vnderstanding richtlie the scriptures, dois affirme and defend thair ain fals opinions, agains the veritie of the scriptures.* And in ane vther place he sayes, *Non aliunde nata sunt hæreses & quadam dogmata peruersitatis illaqueantia, & in profundū precipitantia, nisi dum scriptura bona intelliguntur non bene, & quod in ijs*

S. Amb.  
 in ep. ad  
 Tit 3. c.

S. Aug.  
 lib. 7. c.  
 9. Gen.  
 ad lite-  
 ram.

S. Aug.  
 tractat.  
 18. in  
 Ioan.

## 34 A REVL TO KNAV

non bene intelligitur, etiam temere & audaciter asseritur. Hæresis hec præcedit of na vther thing, and certaine peruersit doctrine, qualks attrappis in the snairis of Sathan, and precipitatis in the deip pit of hel: except vuhill as scriptures that arguid, ar not vveil understand, and also vwhat in thame is not vveil understand is raschlie and audaciousslie defendit. And in ane vther place he sayes. Omnes hæretici scripturas sibi videntur sectari, cum suos potius sectentur errores, ac per hoc, non quod eas contemnant, sed quod eas non intelligant hæretici sunt. Al heretiks apperis to thame felfis to follow the scriptures, vwhen thay rather follow thair ain erreurs, and be this thay ar heretiks, not that thay contemne thame bot becaus thay understand thame nocht. thairfor ye scriptures exponit be heretiks, ar na vther thing bot a damnable adultering of ye vvord of Cod. Thay reid ye scriptures and vnderstands yame not being ignorant of ye trevv meaning yairof.

Our Sauour confirmes this in his Euangile, reproching to the heretical

S. Aug.  
222. ad  
Cōsen-  
tium.

retical sect of the Saduceens amangis the Iewes, saying, *Erratic nescientes scripturas. Ze erre not understanding the scriptures*: He sayes not this, as thecht thay vvar ignorant of the text of the scriptures, (for thay red thame daylie, as dois the professors of al the contrarious sectes in religion) bot onlie becaus thay vvar ignorant of the trev vvens and meaning of the scriptures, as ar al heretiks vvhavantis thame selfis to haue the pure vvord, becaus thay reid and teache the scriptures. In this the ministers dissauis the simple people, as *rauning vvolfis in Lamb skinnis* teaching thair inuentit heresies vnder the external vvordis of the scriptures: This thay could not do, gif al the scriptures vvar plaine and facil in thame selfis, as thir nouatours suppones, and layes for a sure fundament, quhilk I haue prouin to be a damnable heresie, repugnant to ye expres vvords of S. Peter, and doctrine of ye vniuarfal kirk of God.

Marth.  
22. v. 29

THE



THE  
 ARGVMENT OF  
 the 4. chaptre.

*It is a vaine heresie to say, that enerie  
 ane may lerne thair saluation be rei-  
 ding the scriptures, or than the Mi-  
 nisters suld be send to keip scheip  
 sect. 1.*

*This heresie is dangerous causand trans-  
 gres the establisht ordre be Christ,  
 that la-ik people suld lerne religion be  
 hearing and imbracing the onlie  
 doctrine of lausful pastors of the trew  
 kirk of God. Sect. 2. 3.*

*The contempt of lausful pastors ingendres  
 ignorance that bringis damnation to  
 the ignorant and contemnners. sect. 4. 5.*

*Temporal men ar reprovit be S. Paul,  
 vvhie presume to vsurpe ecclesiasti-  
 cal charges: thair punition is repro-  
 bation be God, as thay haue the no-  
 table*

# TREY RELIGION. 37

*able examples of king Ozias and king Saul. sect. 6.*

*The zealous sisters sould remark how God execut his vengeance against thair first mother Eua, and Marie sister to Moyses, for swelling thame selfs with matters of religion by thair vocation. sect. 7.*

## THE 4. CHAP.



PON this pretendit facilitie of the scriptures thir dogmatizers inferre thair secund hærésie, that everieane may lerne the veritie of thair saluation be reiding the scriptures. VVha ar cariet away be thir maist dangerous opinions, thay thank thair God, that thay may reid thair saluation in the Bible: Thay cry out against the Catholik prelates and pastors, vvha permittis not the comune people to reid the scriptures corruptit be the fals translations of thir nouateurs, in thair vulgaire tounge: thay defame thame as  
thocht

46 A REVL TO KNAV

thocht thay smorit the glorie of God  
and hid from the people the veritie  
of thair saluation, vvhilk (as thay  
say) thay might plainlie reid in the  
Bible: This is thair heauie accusation  
of the Catholiks, and thair auin foli-  
sche voisting to haue the libertie to  
reid thair saluation in the scriptures,  
vvhilks thay cal sa facil and plaine in  
thame selfis, that euerie ane may vn-  
derstand and lerne thair saluation of  
the same. Gif this be trevv vvhath  
misterit sic people of Scotland, as be-  
liues this nevv doctrine to spend sa  
mekil vpon thair ministers, in sti-  
pendis, Giebis, Minfis, & vther ca-  
sualities collectit to enterlenie thame  
vvith thair vvyfis & bairnes: VVar  
it not sufficient that euerie man red  
his saluation vvith his vvyf and fa-  
milie in his priuat hous, and send  
thair Ministers to keip scheip, or  
than to mak morter for ye buildin  
of ye kirks quhilks thay haue dis-  
troyet, to mak amends for yair re-  
formation of destruction, be yair  
Caluinian Euangile of pul al down:  
or exerce vther temporal vocation.

(les



(les dangerous to yair saules nor to  
 intrud yame selfs in ye ecclesiastical  
 ministrie agans ye cōmand of God )  
 and caist in a fyre al the commentai  
 res of Luther, zuinglius, Calvin,  
 and al vthers vvha hes presumit to  
 expone and teache, be thair cōmen  
 taires to vthers, the scriptures.  
 vvhiiks thay cal sa facil in thair selfis  
 that euerie ane may easelie vnder  
 stand the same. Albeit this is mair  
 nor sufficient to declare the vanitie  
 of this damnable heresie, zit becaus  
 it is verrie prejudiciable to the ho  
 nour of God, and mens saluation,  
 beand the principal cause of al erro  
 neous opinions, and contrarious  
 factes in religion, thairfor it is neces  
 saire to conuince and refut the same  
 be euident arguments and plaine  
 authorities of the scriptures, to thair  
 cōfusiōn vvha stelis the peoples har  
 tes from the doctrine that Christ le  
 sus his teachit be the pastors of his  
 haliē Catholik kirk thir fyftein hun  
 derith zears bypast, as thocht the  
 exposition of the scriptures be al the  
 lernit fachers in tymes bypast, vvar  
 mere

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mere ignorance, and vvhat euerie  
particulare man or vvoman concea-  
uis of the scriptures, vvhar the infal-  
lible vvord of God, the trevv mea-  
ning thair of, and the dytment of  
the halie Spirit.

2

Ephes.  
4.v.13.

This heresie repugnes to that or-  
dre vvhilk Christ Iesus hes establisht  
in his kirk, to lerne the veritie of faith  
and religion. For S. Paul sayes, *that*  
*our Sauceur* *hes geuin doctors & pastors*  
*vnto the end of the vvarld for the in-*  
*struction of his kirk*, of vvhome the  
la-ik people and temporal personnes  
in vvhat someuer degree, suld learne  
the veritie of thair saluation, & not  
be thair auin particulare reiding of  
the scriptures, nor zit be thair doc-  
trine vvha intrudis thame selfis in  
the Ministrie of the kirk, vvithout al  
lausful vocation, as salbe manifest be  
the treatis of the Sacramēt of Ordre.

3

Rom.  
10.v.  
13.

*Fides est ex auditu*, *faith is be*  
*hearing* this is the prescryuit reul to  
lerne the veritie of Faith, be hearing  
of lausful pastors, and not that euerie  
particular man or vvoman presume  
to reid and vnderstand the scriptu-  
res,

res, be thair ain vvifdomes, as euerie  
 one of thame imagins efter thair  
 particular fantasies, for the hie mister-  
 ies of the scriptures surpasse thair  
 natural intelligences.

The Apostle ascriues the iust con-  
 demnation of the incredules, not  
 becaus thay red not the scriptures,  
 bot becaus thay vvald not heare nor  
 belue the veritie preachit be the lau-  
 ful doctors and pastors of Christs  
 kirk, as he prouis this be Esaie say-  
 ing in the name of the Apostles and  
 thair laful successors, *Domine quis*  
*credidit auditui nostro? lord vvha hes*  
*beliuet our hearing*, that is to say, the  
 hearing of vs, or of our doctrine,  
 And to tak away al excuse of thair  
 iust damnation through pretext of  
 ignorance of thame, vvha ather  
 neglectit or contemnit to learne,  
 vvhen thay had the occasiō to heare  
 the laful pastors, of vvhome onlie  
 thay suld haue lernit thair saluation,  
 S. Paul schauis that thay vvar inex-  
 cusable, becaus the Apostles and  
 thair laful successors preachit the  
 veritie of saluation to al the vvorld,

4  
 Rom.  
 10.

Esaie.  
 53.

40. A REVL TO KNAV

Pfal. 18. as it vvvas propheciet be the psalmist.

V. 5. *In omnem terram exiuit sonus eorum,*  
*& in fines orbis terra, verba eorum.*  
 thair sound passit through al the earth,  
 and thair wordis passit vnto the endis  
 of the vvarid: I ha nor the ignoran-  
 ce of thair incredules, and obstinat,  
 vvha vvuld not heare, nor sik to  
 heare, and belive the Apctiles prea-  
 ching in al nations, excusit thame  
 not to schevv thair iust condemna-  
 tion, bot rather augmentit the same  
 becaus of thair disobedience, and  
 circles securitie in thair ignorance,  
 for vvhen thay had occasion to  
 learne the veritie of thair saluati-  
 on be hearing the doctrine of thair laful  
 pastors, zat thay neglectit, and con-  
 temnit the same, as do s thir present  
 reiders of the scriptures, vvha ha  
 maid Apostacie from the ancient  
 kirk of thair forbears; and throwv  
 a proud presumption of thair auin  
 vvisdome, hearis thame selfis, or  
 sik as flatters thair zeuking eiris, and  
 contemnis to heare the doctrine that  
 the laful pastors of Christs kirk ha  
 euer teachit and presentlie teachis  
 through

# TRE V RELIGION. 14

through al Christindome: Thairfor  
thair affectit ignorance, conioinit  
vvith the contempt of the lauful  
doctors and pastors of Christs Ca-  
tholik kirk, can not excuse thame  
in the fearful day of Iudgement, bot  
rather sal augment thair iust condē-  
nation: for the Apostle sayes. *Qui*  
*ignorat ignoratur, gif ony be ignorant*  
*or misknawin, he shalbe misknawin, &*  
*reickit be God in that day vvhen*  
*Christ Iesus sal rendre to euerie man*  
*according to his vvorkis, and the*  
*misbeliueis salbe iustlie condemnit,*  
*becaus (as the Euangile vvitnessis)*

*Qui non crediderit cōdemnabitur vva*  
*beliuis not salbe condemnit.*

Our Saviour testifies this in his  
Euangile, saying of the lauful pas-  
tors of his kirk, *Qui vos audit me au-*  
*dit, qui vos spernit me spernit. Vha*  
*hearis zou hearis me, & vva contem-*  
*niz zovv (or zour doctrine) contemnit*  
*me.* This then is the vndoutit reul to  
lerne the veritie of faith & religion,  
not that euerie particular man or  
vvoman presume to lerne the same  
be thair particular reiding of the  
scriptu-

1. Cor.  
14. v. 38

Mar. 16  
v. 16.

Luc. 10  
v. 16.

# 44 A REVL TO KNAV

2. Perr. *scriptures, vvhalks the vnlernst peruer-*  
 3. v. 16. *is (sayes S. Peter to thair auin perdi-*  
*tion. bot be hearing of the lauful*  
 1. Cor. *doctors and pastors of the Catholik*  
 4. v. 1. *kirk, vvhome Christ Iesus (as S.*  
*Paul sayes) hes made the onlie dispen-*  
*sateurs of his mysteries.*

6

- To brydil this proud libertie of  
 sik la-ik and temporal personnes, as  
 presumis to reid, interpret, and vn-  
 derstand the scriptures, be thair auin  
 spirits & priuat iudgments, or be the  
 doctrine of sik as intrudis thame  
 selfis in the ecclesiastical ministrie  
 vvithout al lauful vocation, againe  
 vvhome S. Paul sayes, *Quomodo pre-*  
 Rom. *dicalut nisi mittantur, how sal, or dar,*  
 10. v. *they praache except they be sent: the*  
 15. *Apostle askis of thir Bible reiders.*  
 1. Cor. *Numquid omnes Apostoli? Numquid*  
 12. v. *omnes Prophetæ? Numquid omnes docto-*  
 29. *res. Ar al Apostles? Ar al prophates? Ar*  
*al docters? Ar al merchands, Tail-*  
*zours, Souters, Baxters, Maissions, or*  
*vthers Artisans, vvha can not lerne*  
*thair auin craftis vvith out skilful*  
*maisters: ar thir, I say, and vther*  
*temporal men, of vvhat someuer*  
*vocation*

TREV RELIGION. 49

vocation or degree, sufficient doctors  
of thame seiks to reid and vnder-  
stand the hie Mysteries of the Bible,  
and mak sik gloses and applicat ons  
of the same, as thay forge and formis  
be thair auin particular spirits, re-  
pugnant to that vvhilk hes beine  
teachit thir fyftene hunderich zearis  
bypast, be the vniforme doctrine of  
al the lausful pastors of Christs vni-  
uersal kirk? *Gif king Ozias was inslie  
struckin be God vwith Leprosie*, becaus  
he vsurpit ane publik action in the  
Ecclesiastical Ministerie, and died mi-  
serablie, *cast out of the hous of the  
lord*, for vsurpation of that function  
vvhilk appertenit not to his royal  
dignitie? *Gif king Saul was also re-  
probat of God for the lyke offence*, and  
*he and his posteritie excludit from his  
kingdome*? VVhat sal thir priuat tē-  
poral men abyed at the handis of God  
for thair presumption, to vsurpe the  
office of doctors and pastors in rei-  
ding, exponing, and teaching of the  
Scriptures, vvhilk appertenis na vva-  
yes to thair temporal vocation?

VVhat folie is it that vvemen, vvha  
can

2. Paral.  
26. v.  
17.

1. Reg.  
13. v.  
8.

# 44 A REVL TO KNAV

Gen. 3.  
v. 16.

cannot sevv, cairde, nor spin vvith-  
out thay lerne the same of vther  
skilful vvemen, suld vsurpe to reid,  
and interpret the Bible, and apply  
the texts thair of as thair licht, vaine,  
and vnconstant spirits inuentis? I  
vvald exhort thame to remark that  
thair first mother Eua, for meiling  
hir self vvith matters of religion, pre-  
sumand to interpret the command  
of God concerning the eating of the  
forbidden Aple, *procurit be hir doctri-*  
*ne a curs of God to hir and al vvoman*  
*kynd, so beare thair childrene in the sor-*  
*row of thair hartes, & hazard of thair*  
*lyfes: hir husband vvha obeyit hir vo-*  
*ce, incurrit a malediction to him and*  
*his posteritie, for the earth throwv the*  
*curs of God become barrā and unfruct-*  
*ful, and he vvith his offspring incurrit*  
*the sentence of daith.* This vvas the  
recompance of the first vvoman for  
hir presumptuous doctrine in mat-  
ters of Religion, dislauit throwv a  
vaine hope, and fals persuasion to be  
lyke vnto God in knowing guid and evil.  
Lat thame cal also to remembrance  
vvhat reuward ressuait Marie the Sister



TREVV RELIGION. 34

of Moyſes. for the proud preſump-  
tion that ſcho had of hir auin knavv  
lege in maters of religion, comparing  
hir lerning and vvifdome vvith  
Moyſes, the cheif G.uerneur of the  
people of Cod, *and ſupreme Iudge in* **Exod.**  
*al quaſtions and difficulties in faith and* **18.**  
*religion;* this preſumptuous vvoman  
ſayd (as dois our zealus ſiſters) *Num*  
*per ſolum Moyſen loquutus eſt Domi-* **Numb.**  
*nus? Nonne & nobis ſimiliter loquutus* **12. v. 2.**  
*eſt? .i. Let the lord ſpokin be onlie Moy-*  
*ſes? heſ he not ſpokin alſo in lyke maner*  
*to vs. God being off n. it vvith this*  
preſumption, ſtruk hir vvith vvhyt  
leproſie, and thairfor ſcho vvvas caſſid  
ſchamfullie out of the companie of the  
people of God, vvihil Moyſes ottenit  
hir grace and purgation, be the me-  
diation of his halie prayers. I vvuld  
requeſt thir zealus ſyſters, vvha findis  
na difficultie in al the ſcriptures, to  
aſſemble thame ſeltis at ane efter  
nuns collation, and conſult matur-  
lie vvhat is the trevv meaning of this  
ſcripture, *Melior eſt iniquitas viri, Ecce-*  
*quam mulier benefaciens. .i. the iniquitie* **ſialicm**  
*of a man is better, nor a vvoman doand* **24. v. 14**  
*vvail.*

# 43 A REVL TO KNAY

*v. 11.* I vvaldaik lyk vwayes of thir  
 sipplers of guid sueit vvyne, vwhat is  
 the trevv meanin: of this scripture  
 spokin of the Messias, and of the  
 cheif benefites of his cūming. *Quid*

*Zacha. anim bonum eius est, & quid pulchrum*

*v. v. 17. eius: nisi frumentum electorum, & vi-*

*num germinans virgines. i. for vwhat*

*is the guid of him, & vwhat is the beau-*

*tiful of him: except the frument, or*

*vhyt, of the elect. and vvyne ingen-*

*dand virgines? VWhat meanis the*

*prophete, be this vvyne that ingen-*

*dres virgines? Is it sik vvhairof thay*

*tipple vvillinglie at thair Corneres*

*banquers? or is it mair excellent*

*Eph. 5. northairs in the vvhilke is the nour-*

*v. 18. ture of lichurie vvhilke repugnes to vir-*

*ginitie and chastitie of lyf? vwhat*

*vther kynd of vvyne can this be, bot*

*onlie that vvhilke the Messias at the*

*institution of his nevv testament,*

*did consecrat in his pretious bluid*

*in the halie sacrament of the altare,*

*vvhilke drunken ingendres virgines*

*makand a chaste and halie lyf, lyk vn-*

*to pure virgines? The Ministers hes*

*peruertit this text be thair scottis*

*trans-*

# TREY RELIGION. 49

translation in thir vvoidis. For how  
*great is his guidnes, and how great is his*  
*beautie: Corne sal mak the Young men*  
*cheerful, and new wyne the Maydes.*  
 Lustie Comeres be mirrie, for your  
 Ministers sayes be this text, that your  
 Messias is come to make young men  
 cheereful be corne, and maydes chee-  
 reful be new wyne: I leave to the  
 reidar to consider the adultering of  
 this text for the approbation of thair  
 fleschlie and Epicuriane Euangile.  
 Gif thir sisters finds difficultie in thir  
 scriptures, it vvil please thame to de-  
 sist from beliving this former heresie  
 concerning the facilitie of the scrip-  
 tures, and to renunce thair vther he-  
 resie that euerie ane, man or vvo-  
 man, may lerne the veritie of thair  
 saluation, be the reiding of the scrip-  
 tures efter thair awin Iudgements:  
 I at thame feare the spiritual Iecrosie  
 of the saul, quhilk is damnable he-  
 resie, gif thay tak this or ony vther  
 scripture in a fals and heretical sene,  
 vvhich brvks the vnitie of treu faith,  
 and thairfor separat and castis the  
 lifestit away from the vnitie of  
 C Christ

Christs mystical bodie, to thair æternel damnation, vvhā deis corruptit vvith that spiritual leprosie. It vvar better to mel thame onlie vvith thair riddels, spindils, kairds, roks, and vther domestik affaires, nor to vsurpe the chaarge, vvhilk appertenis to the onlie lausful doctors and prelats of the kirk of God. Thay may satisfie thair desire in reiding to thair saluation, be perving of spiritual buikes of deuotion, and of the lyfes of the halie Saints and martyres of the primitiue kirk, vvhair thay may lerne the maist notable exemples of humilitie and chastitie, of feruentie and assiduitie in deuotion and prayers, of ardent loue towardis God and his honor, of charitable vvorkis towardis thair nichtbours, to leid a godlie and virtuous lyf be the imitation of thaise halie personages, and merit thair be the blisings of God in this lyf, and immortal gloire of heauin in the lyf to come. This is the redie vvay to be agreeable to God, and to flie from the curs and malediction vvhilk al thaise incurris, vvha brykis his establishe

blisſt ordre throwv a vaine preſump-  
tion that thay may lerne the veritie  
of religion of thame ſelfis, be thair  
priuat reiding and vnderſtanding of  
the ſcriptures, or of ony vthers, bot  
of the laiful paſtors and prelats of  
Chriſts trevv kirk. The tranſgreſſi-  
on of this ordre, is the cheif cauſe of  
al heresies vvhilc brykis the vnitie of  
the kirk, and brings to æternel dam-  
nation: for curious ſpirits forgis als  
mony diuers ſectes of religions, as  
thay conceaue diuers meanings of  
the ſcriptures, vvhilc makis ane Ba-  
bilonical conſuſion in religion.



THE  
ARGVMENT OF  
the 5. chaptre.

*Eyne vther neceſſaire raiſons, drawin  
out of the ſcriptures. to reſut the  
ſoirſayd heresies of the firſt ſuppo-  
ſition:*

## 32 A REVL TO KNAV

sition: first be S. Paul, schauand be a familiare similitude that the la-ik people heis not the same action vwith the pastors of the kirk, to lerne be shame selfis or teach others the veritie of Religion Sect. 1. 2.

Nixt, be the exemple of Eunuchus, vvhich could not vnderstand the scriptures vvhilke he red, vwithout instruction of a doctör. Sect. 3.

Thirdlie, be a reul set down be S. Peter, auent the trew interpretatiō of the scriptures, be the onlie lawfull pastors, vvhich beare publick charge in the kirk of God, and nocht be priuat and particular persones: The ministers corruptis this passage of S. Peter, fearing the discovering & annulling of thair priuat interpretations of the Bible. Sect. 4.

Fourthlie, be the exemplis of Christs disciples, and of his ain Apostles, vvhich vnderstand not the scriptures, before he instructs thame: and opinet thair vnderstanding to coincide the trew meaning thair of. Sect. 5.

Fyftlie, al priuat persones expositione is errandis, because the supernaturall

gift

# TREV RELIGION. 33

gift of interpretation is given to the  
only true kirk of God, and lawful  
passions thereof, for the instruction  
of Christs kirk. Sect. 6.

## THE 5. CHAP.



THE Apostle refutes  
this turbulent con-  
fusion, vvhich the au-  
thours of this new  
and contrarious sec-  
tes introducis, beane euident simi-  
litude, comparing the Mystical bo-  
die of Christ Iesus (vvhich is his haille  
Catholik kirk) and members thaireof;  
to the natural bodie of a man and  
members of the same. *As al the mem-  
bres of a man* (sayes the Apostle) *make*  
*ane bodie, and kee al thair awin functi-  
ons distinct the one frome the others, to*  
*eschew al confusions:* Sa in the kirk of  
God (vvhich is the mystical bodie of  
Christ Iesus) albeit al the members  
concurris to the composition of  
the haille bodie: Zit as thay ar diuers,  
sa thay haue diuers actions and func-

1. Cor.  
12.

C ; tious

tions to eschevv al confusion. As in the natural bodie vve sie that the eie hes ane vther action nor the eare, or vther paites thair of; for the eie seru-uis to sie and direct in the richt vvay; the eare to heare; and sic lyk vthers; membres hes thair ain prepre and distinct actions: Euin sū in the kirk of God, sum membres ar lyk to the eie, as ar Bischops & prelats, to vvhome onlie appertenis the function to ouersee, guyde and gowerne the kirks; vt hers represents the mouth, as the doctors and pastors, to preache the vvord of God; vthers ar lyk to the eare vvha aught onlie to heare and lerne be the eare, vvhat the lausful doctors & pastors of the kirk teachis, and suld obey vvhat the Bischops & Prelats cōmandis: Of this the Apost-  
1. Cor. ftle inferris. *Si totum corpus oculus est,*  
12 v. *Vbi auditus?* Gif the hail bodie be the eie,  
17. *vvhair is the eare?* Be this the Apostle refutis this Babilonical confusion, of al thir nevv sectes, vvhair euerie man and vvoman, lad and las, vvha can reid the Bible in thair mother tounge, presumes, as thay ar informit be  
their



# TREV RELIGION. 13

thair Ministers, to be mair nor sufficient doctōrs to vnderstand the same; as thocht al the Mysteries of the Bible vvar facil to thair natural Iudgements. Is not this to confund that vvhaik Cod hes distinguishit be diversitie of necessarie functions in findie ie mēbres of Christs kirk, for the vtilitie, profit, and conseruation of the hail bodie? Gif euerie ane be a sufficient doctōr to reid, vnderstand, and interpret the scriptures, vvhair is the distinctiō vvhaik S. Paul schau es to be necessarie in the kirk of God? Gif euerie particular persone of thir cōtrarious sectes, be the mouth, to teache & intypret; or the eie, to ouersee guyde, & gouerne, vvha sal be amangis thame the eare to heare & lerne? This confusion conuincis thame euidentlie, that thay ar not of the trevv kirk of Cod, vvhairin euerie membre hes the awin distinct and propre function. *Qua a deo Rom. sunt, ordinate sunt. Al things of God 13. v. 1. ar disposit in a comlie ordre: al confusion and disordre is of Sathan and*

C 4 of his

of his ministers.

2

This same similitude conuictis this damnable heresie, vvhilk the ministers hes periuadit the simple people vvhome thay diliaue to the hazard of thair seules, affirming, that the scriptures ar sa facil in thame selfis, that euerie ane of thame may easelie vnderstand the same, and lerne the veritie of faith and religion, be the reading thair of: For seing that Christ Iesus hes cōmittit to certaine persones onlie of his kirk, the charge to gouerne and instruct the same; thairfor the thingis vvhairin thay aught to instruct vthers, ar not facil in thame selfis and easie to be vnderstand of al men: for instruction is to obtaine knauledge, vvhilk presupponis difficultie and obscuritie in thaise things vvhilks thay, vvha suld be instructit, aught to lerne: Nather suld ony man presume to instruct ane vther of that, vvhilk the vther knavvis alredie, and is easie to be vnderstand of the self be al men: Thairfor the scriptures vvhilks the doctors and pastors of the kirk aught

to ex-

# TREV RELIGION. 37

to expone and teache to the people  
for thair instruction, ar not la faill  
in thame selfis, that euerie man vn-  
derstands the same.

This conclusion agains the former  
heresies, is confirmit be ane notable  
hystorie in the Acts of the Apostles, of  
Eunuchus Gouverneur to Candace  
Queene of Æthiopia, vvha tuik a lang  
peregrination from his countrie, to  
adore the liuing God in the halie tem-  
ple of Ierusalem, and returned hame  
vvithin his Coche, he red the pro-  
phetie of Esaie: S. Philip be the com-  
mand of God approchit to him and  
askit gif he vnderstuid that vvhilke  
he red? vvha ansuerit *Quomodo pos-*

*sum si non aliquis ostenderit mihi. How* A. A. 8.  
*can I vnderstand (this scripture) ex-* V. 31.  
*cept some man expone it to me: This*  
godlie man albeit he vvvas of guid  
lerning (as sayes S. Ierome) and vn-  
derstuid the vvordis of the scriptu-  
res vvhilke he red, and als deuot to-  
wardis the honor of God as ony of  
thir zealous brether or systers, vvha  
vantis thame selfis to vnderstand the  
hail Bible vvithont doctors, zit he

# 58 A REVL TO KNAV

acknavvlegit that vvithout instruction of a doctor, he could not vnderstand the trevv meaning of the same. Is not this sufficient to confound the ignorant presumption of thame, vvha vantis to vnderstand the scriptures perfaictlie be thair particular and priuat Iudgements, gif thay can reid the same in thair mothers tounge? Thay esteime, that to be the trevv meaning of the scriptures, vvhilk thay imagine be thair auin braines, euin vvhen thay expone thame efter thair auin fantasies contrariousslie in thair contrarious sectes: And as the encient doctors sayes of the presumptuous heretikis of thair dayes, *they exeme not thair heresies be ye Scriptures, bot thay exeme and thravvis the scriptures to thair heresies.* chopping and chainging thame be thair fals translations, and adultering yame be thair erroneous interpretations, making thame lyk a nose of vvaxe to thravv be thair fals applications to vvhat syde thoy plaie, as seruie best to establis thair nevv forget opinions. This is manifest be the contrarious

com.

Tert. in  
prescrip  
tioni  
bus.

# TREV RELIGION. 39

commentaires of the Lutherians, Zuinglians, Caluinists, Anabaptists, and of sic vthers of thir nev्व sectes, of the vvhilks euerie ane accusis the vthers of adultering of the vvord of God, and peruert.ing of the scriptures, be thair fals applications and constrainit interpretations of the same. This libertie to peruert the vvord of God efter mens fantasies is groundit vpon the former tuā heresies, that the scriptures ar facil in thame seluis : and that euerie ane may easelie vnderstand the same.

S. Peter settis down ane general reul that dois not onlie refut thir former heresies, bot also confundis the diuers and contrarious interpretations of al particular persones, and sectes sayin, *Omnia prophetia scriptura propria interpretatione non fit .i. al* 2. Petr. 1.V. 21.  
*prophetie of the scripture, is not maid be a priuat interpretation:* The Apostle schauis be this that nā prophetie or trevv exposition of the scriptures is be the priuat interpretation of ony particular persone. This reul makis against the adultering of the scriptures

res be the particular interpretati-  
 ons of priuat persones vvha ar al  
 sik as hes na publiik chaarge, nor lau-  
 ful vocation in the kirk of God: the  
 first autheurs of thir neu sectes vvar  
 of yis qualitie, to vvit Martin Luther,  
 a priuat monk in Germanie: Zuing-  
 glius, a particular prest in Sweit-  
 land: Caluin, a priuat Chanoine of  
 Noyon in France: Beze a Prieur of  
 Longemeau besyde Paris vvha sauld  
 his Priorie tuyse, and tuk Candida a  
 mans vvif vvith him to Geneue,  
 Knox a renegat prest of Haddintoun  
 in Scotland, vvha vvas excōmunicat  
 for hauing ado vvith the mother  
 and the daughter in ane killoggy &  
 thairefter vvas banisit for the assis-  
 ting to the murthere of the Cardinal  
 Beton in the Castel of Saint Andres;  
 And his predece<sup>ssor</sup> Paul Methuen,  
 a priuat baxter in Dundie; and VVil-  
 lie Harlay, a tailzour in Edinbourg:  
 sik lyk the first autheurs of al vther  
 particular sectes. erectit vvithin thir  
 thrie, or fourscore zaris, vvar pri-  
 uat men, vvha maid Apostacie  
 frome the Catholik Apostolik and  
 Romano

# TREY RELIGION. 61

Romane kirk, and torgit newv opinions in religion, be thair awn priuat and particular interpretations of the scriptures; and perswade the same to be ye veritie of saluation to vnconstant and licht spiritit men, vvha vvar drawin away vvith licht vvindis of doctrine in thir contrarious vvayes of perdition, and geuin ouer, for thair synnes, to belue the Spirit of errours, vvha is the auctheur of al heresie and diuersitie in religion. Be this solid reul of the Apostle, it is manifest that the particular interpretations of the scriptures maid be thir priuat men, ar not the trevv propheticie, and exposition of the same; Thairfor vvha follouis thair newv doctrine, or inuentes ony vther newv exposition of the scriptures vnknauin to the vvarld befor thair aages, ar miserablie distrait through a fals opinion of the pure vvord of God, to the great hazard of thair saules. For this cause it vvar mair expedient that thir reiders of the Bible vvha presumis to vnderstand the same be thair priuat Spirits and particular

## 62 A REVL TO KNAV

ticular iudgements, imployit thair tyme in thair temporal affaires euerie ane according to thair auin vocation, nor to presume to reid thair Bibles efter thair particular iudgemēt, vvhilk is ane damnable adultering of the vword of God, together vvith the peruerting thair of be the fals translation of thair ministers, as is euident be ye Scottis translation of this former passage of S. Peter, vvhilk they haue falslie translatit on this vvais. *Na prophecie in the scriptures is of ony priuat motion.* VVha vnderstandis the latin and greik text, may sie the adultering of this scripture: for vvhair the text of the Apostle bearis *Propheta scriptura* the prophacie of the scripture: thair Caluiniā text bearis *In the scripture*: & vvhair S. Peter sayes *propria interpretatione* be a particular or priuat interpretation the ministers hee translated be a *priuat motion*: This chainzing of the vwordis, desguyses this scripture, & corruotis the text, that men suld not perseue be the same, that thair particular interpretation of the scriptures,

2. Pet. 1

v. 21.



# TRUE RELIGION. 63

res, is not the prophecie and trevv  
meaning thair of, and thairfor suld  
be reiectit as the deuilege adultering  
of the vvord of God. For al particu-  
lar mens expositiō of the scriptures,  
and al chopping and chainging of  
the same, is the verie corruptiō thair-  
of, vvhilk deseruis xternel damna-  
tion : & vvha reidis the Bible chop-  
pit and changit, and falslie translatit  
in mony hunderith places be thair  
ministers, ar greatumlie disauit in  
matters of saluation, imbracing the  
vvordis of men corruptand the scrip-  
tures, for the pure vvord of of God.  
This vvas the cheif cause vvhy the  
Catholik Bischops forbad the people  
to reid the Englis nevv testament in  
the beginning of this nevv sect, be-  
caus it vvas corruptit, be eiking and  
paring, chopping and changing in  
thair fals translations: And albeit the  
nevv testament and al the Bible vvar  
treulie translatit in Scottis (as I vvissie  
it vvar) zt euerie priuat persone,  
vvha could reid the same, suld not  
presume to interprete and expone it  
be his priuat iudgement, bot aught  
to

# 64 A REVL TO KNAV

to inbrace it onlie in ſa far as ye diſ-  
ficil places thair of vvar trevvlie ex-  
ponit be the lauful paſtors of ye treu  
kirk of God, to vvhome onlie this  
chairge appertenis.

It is certane that Chriſts auin diſci-  
ples vnderſtuid the Hebreu tounge  
vvhik vvas thair maternal langage,  
and zit thay vnderſtuid not the trevv  
meaning of the ſcriptures vvrettin in  
this langage, befor Chriſt Ieſus expo-  
nit the ſame to thame, as the Euan-  
gile vvithneſſis ſayand, *Et incipiens a*

8. Luc.

24 v.

27.

*Moyſe & omnibus Prophetis*, interpre-  
tabatur illis in omnibus ſcripturis, qua  
de ipſo erant .i. and Chriſt beginning at  
Moyſes and al the Prophetes, exponit to  
thame vvhath things vvar of him in al  
the ſcriptures. And againe it is vvret-  
tin in the ſame Euangile of al his  
Apoſtles, vvhathbeit thay conuerſit  
vvith him familiarlie from the tyme  
he callit thame to the Apoſtleschipe,  
and communicat to thame the cheif  
myſteries of the Euangelicall lavv, to

9. Mat.

13 v.

31.

vvhome he ſayd, *Vobis datum eſt noſſe*  
*myſteria regni calorum*, illis autem non  
*eſt datum*, .i. It is gevvun to xovv to  
knavv

# TREVV RELIGION. 63

*knauv the Myſteries of the Kingdome of  
 heauin, but it is not geuvin to thame  
 (of the commune people) zit thay  
 could not vnderſtand the trevv mea-  
 ning of the ſcriptures, vvhil our lord  
 opinnit thair myndis be his halie  
 Spirit to knauv the treu ſenſ thairof:  
 for the Euan<sup>g</sup>ile ſayes, *Tunc aperuit* S. Luc.  
*illis ſenſum vt intelligerent ſcripturas. i.* 24.V.  
*then he opinnit thair vnderſtanding* 43.  
*that thay mi<sup>g</sup>t lerne and knauv the  
 trevv meaning of the ſcriptures. Gif  
 the Apoſtles, vvha vvar laufullie cal-  
 lit to inſtruct vthers in ye veritie of  
 religion, could not vnderſtand the  
 ſcriptures, albeit thay red thame in  
 thair mother toung, before Chriſt  
 opinnit thair myndis, and gaue tha-  
 me the gift of his halie Spirit to vn-  
 derſtand the ſame: vvhat peruerſe  
 hereſie is it to perſuade to the com-  
 mune people, that the ſcriptures ar ſa  
 facil in thame ſelfis, that euerie mee-  
 hanik and temporal man or vvo-  
 man, vvha can reid thame, may ea-  
 ſelie vnderſtand the ſame? VVhat  
 ignorant preudnes is it in thame,  
 vvha at the perſuaſion of this fals  
 doctrine**

doctrine presumis to vnderstand the scriptures, and estimis that thair auin conceptions yairof, ar the pure vvord of God, and veritie of thair saluation? Is not this lyk to the dangerous presumption of the pharisiens, vvha albeit thay reid daylie the scriptures in thair mother toung, and persuadit to thame selfis, that thair priuat interpretations vvvas the treu meaning thairof, zit Christ Iesus affirmit that thay vvvar ignorant & vnderstuid not the scriptures. The Iewes also reid daylie the scriptures of the auld testament in thair Synagoges vvrettin in thair vulgaire toung, bot in a fals sens to thair auin perdition, becaus thay reid & exponis the same be thair priuat interpretatiōs, repugnant to the doctrine of Christis treu kirk against the reul of S. Peter.

6

This then is a necessaire consequence the prophecie and treu meaning of the scriptures is na vvayes be be ony priuat or particular mans interpretation: thairfor it is onlie be the publik and commune interpretation of the treu kirk of God: This  
confir-

confirms the reul that I set down  
 in the beginning. VVha transgressis  
 this reul, reidis the scriptures in a  
 fals sens to thair auin dan nation, &  
 ar geuin ouer for thair presumption  
 to belue the Spirite of lies: Thay ar  
 dissauit becaus thay ground not thair  
 doctrine vpon this infallible funda-  
 ment of the kirk of God, vvhaik the  
 Apostle callis, *the pillar and vphauld*  
*of the varitie*: thay vant thame selfis  
 maist vainlie of the Halie Spirit and  
 gistes thair of to vnderstand the scrip-  
 tures bot thay try not gif vai be mem-  
 bres of Christs kirk; thay erre in  
 yis fundament, becaus the halie  
 Spirit vvha is the Couernour and  
 inuart doctor of the onlie trevv  
 kirk of God on earth, distribu-  
 tis his heauinlie gistes to the onlie  
 membres of the same; thairfor vvha  
 ar not membres of Christs treu kirk,  
 ar miserablie dissauit be the craft  
 of Sathan and his ministers, es-  
 timard that thay and thair mi-  
 nisters hes the halie Spirit, and the  
 supernatural gift of interpretation  
 to vnderstand the scriptures treulie.

Bot

2. Tim.  
 3. v. 15.

# 63 A REVL TO KNAV

1. Cor. 12. Bot seing S. Paul VVittneis, *that this*  
*gift of trevv interpretation is necessai-*  
*re for the trevv understanding of the*

Ibid.

1. Cor. 12. v. 11. *scriptures, and vvithout it nane can*  
*vnderstand the same aright: seing*  
*also that the Apostle vvrettis, that*  
*this gift of interpretation is not gevvun*  
*to euerie man bot to certaine person-*  
*nes, as it plaust the halie Spirit to dis-*  
*tribut his heavinlie gittes for the*  
*profit of his kirk: To sum (sayes ie)*  
*is genin spaike of vvifdome; to vthers*  
*the spaike of science; to one other faith;*  
*to vthers the grace of healing; to vthers*  
*the vvorking of miracles; to vthers*  
*kynds of langages; and to vthers inter-*  
*pretation of toungs. lat autem omnia*  
*operatur unus atque idem Spiritus, di-*  
*uidens singulis prout vult .i. one, and*  
*the same Spirit, vvorkis al thair things,*  
*distributand to euerie one as he vvill:*  
 Seing I say this Apostolical doctrine,  
 it follouvis yat the first supposition  
 and the tua heresies content thairin  
 ar damnable doctrine; for nather the  
 scriptures ar facil in thame selfis,  
 seing thay requyre the supernatural  
 gift of vnderstanding to obtaine the

trevv

# TREVV RELIGION. 69

trevv knavvlege thaurof; nather do.s  
al men and vvemen vvha can reid  
the same, vnderstand thame be thair  
priuat spirits, becaus the gift of trevv  
interpretation of the scriptures, is  
not gevvin to euerie ane. The pro-  
phete sayes to God, *Declaratio sermo-*  
*nium tuorum illuminat, & intellectum*  
*dat paruulis .i. the Declaration and ex-*  
*position of thy vvordis lichten, and ge-*  
*vvis trevv intelligence to the lytil ones,*  
vvha ar humble in spirit: and he  
prayer for this gift sayand to God,  
*Da mihi intellectum & scrutabor legem* v. 34  
*tuam, & custodiam eam in toto corde*  
*meo .i. Giue me vnderstanding and I*  
*sal searche out thy lawv, and sal keip it*  
*vvith my hail hart:* and againe he  
sayes, *Da mihi intellectum & discam*  
*mandata tua .i. giue me vnderstanding* v. 73.  
*and I sal lerne thy commandiments.*  
G.f this great Prophet of God prayed  
for the gift of trevv knavvlege to vn-  
derstand the lawv of God, vvhat per-  
uerſu heresie is it, to estime al the  
scriptures sa facil in thane selfis that  
euerie man and vvoman may easelie  
vnderstand the same. Hovv gr a e  
folie

Psal.  
118. v.  
130.

v. 34

v. 73.

folie is it to belue that thair particular conceptions be thair natural iudgements concerning the trevv meaning thair of, ar the pure vvord of God and dytment of the halie Spirit? This mekil for the refutation of this first supposition, vvhilke is a sure ground to build al sort of heresies, for it oppins the dur to inuent als mony sortes of heresies, as proud spiritit men may presume to reiect the exposition of the scriptures, vvhilke the vniuersal kirk of God hes teachit from the Apostles dayes vnto our aage, and to inuent nevv expositions thair of to establis ony nevv opinion agreeable to thair curious spirits, to conquise to thame selfis a reputation of lerning amangs men be thair nevv doctrine; as thoche Christ Iesus had neuer a trevv kirk sen the Apostles dayes vvhairin the scriptures hes beine trevvlie expounit quhil Luther, Calvin, Zuinglius, and sic vthers first auctheurs of the vthers nevv sectes and thair sectaires come in the yvarld: Thir ar ye blasphemous rauerics agains ye fruit of Christ



Christ Iesus precious bluid, sched  
for ye establisfing and preseruing of  
his halie kirk anes establisit agans ye  
zettes of hel.



THE  
ARGVMENT OF  
the 6. Chaptre.

*The authours of al heretical sectes and  
their supposits layis tua fals funda-  
ments of religion. supponand first:  
that the scriptures contenis in expres  
vwordis al things necessaires for treu  
religion: Nixt that men suld beline  
na thing bot that vvhilk is expresst  
in plaine vwordis of the scriptures.  
Thir tua fals suppositions ar preindi-  
ciable to the veritie of religion and  
mens saluation. Sect 1.*

*The first refutation of thir tua heresies,  
is, be the ministers anin doctrine,  
teachand meny things that ar not cō-  
tenit in expres scriptures. Sect 2.*

*And*

## 72 A REVL TO KNAV

And be thair practiſe preſſand men to ſubſcryme thair newv confeſſion of negative faith, vvhich offers to ſubſcryme the ſame, gif the Miniſters could ſchavv the articles thair of to be contenit in any expreſ vword of the Bible; vvhilk thay can not do.  
ſect 3.

The Miniſters denyand the unvurettin vword takis away one of the twa cheif partes of the vword of God, to eſchewv condemnation of thair newv doctrine: for the lyk occaſion thay deny twelf buikles and fragments of the vurettin vword, vvhilk the halie kirk has approuit for Canonik ſcriptures in the thrid Cencile of Carthage in S. Auguſtines dayes. ſect. 4.

Diuers degrees of the unvurettin vword, vwithane confirmation of the firſt degree, conteneand the doctrine of Chriſt Jeſus be his vime voce, vvhilk he na-ther vureit himſelf. nor gave charge to his Apoſtles to vureit it: he taught not be himſelf to his Apoſtles al things neceſſaires for trevv religion: That the Apoſtles teachit ſundry things unvureit, in neceſſaires for mens ſal-

# TREY RELIGION. 73

nation: that the doctrine of Christ  
come to the posteritie be continual  
tradition obseruit in his holic kirk,  
Sect. 5

The vnnuoretin vword is prouin be the  
vnnuoretin doctrine of the Apostles  
preaching the Euangile throu al  
nations, lang before or ony part thair  
of vvas put in vvet, and be thair  
vnnuoretin constitutions, vvhilk S.  
Clement vvas efter thair dayes.  
Sect. 6.

The probatiō of the vnnuoretin vword  
be the determinations and decretis  
of lausful Concils for the suppressiō  
of pestilent heresies. Sect. 7.

Last it is prouin be the vniforme doctri-  
ne of lausful Prelats and pastors con-  
cerning the treme interpretations of  
the scriptures, and the veritis of al  
hairs of religion. Sect. 8.

D THE

## THE 6. CHAP.

I



HE second supposition vvhairvpon Satan be his ministers groundis his former fals reul is, that the scriptures contenis in expres vvordis, al things necessair for the trevv seruice of God and mans saluation: the authours of this supposition inferris of it, that men suld belue na thing in maters of religion, bot that vvhilke is contenit expresse in the vvrettin vvord of God. Thay perswade to the people, that thir ar tua sure and infallible groundis of trevv religion: Of this thay infer that the Catholiks vvha denyis the same, ar blasphemous, denyand the sufficiencie of the vvrettin vvord of God: and be this, thay haue intysit thair auditeurs to subscryue ane detestation of the Catholik religion, affirming in the contraire that the scriptures contenis not al things necessaire for

# TREVV RELIGION. 79

for the knavvlege of trevv religion.  
 To lat the people knavv, vvha im-  
 braces thair doctrine, and hes sub-  
 scriuit this article of thair negative  
 faith, hovv thay ar dissant in this  
 cheif ground of thair saluation; I sal  
 lat thame fie that thir tua funda-  
 ments of thair Religion, ar dan ge-  
 rous and damnable heresies; and al-  
 uayis verrie necessaires for the auc-  
 theurs of thir nev्व sectes, becaus  
 thay could not mainteine thair nev्व  
 heresies, impugnit be the vniforme  
 doctrine of the Catholik and Aposto-  
 ulik kirk, except thay reiectit the  
 same through this pretext, that sik  
 doctrine is not vvrettin in the Bible,  
 and thairfor suld not be ressauid for  
 confirmation of substantial pointes  
 of religiō. Gif the kirk of God *vvhich*  
*of Christ is the head* and the halie Spi-  
 rit *the perpetual guyder and inuirt tea-*  
*cher* can not erre, bot remaines ay  
*the pillar of veritie* (as sayes the Aposto-  
 le) and *against the vvhilk the reattis*  
*of hel can not preuail*; than the doc-  
 trine thair of concerning the exposi-  
 tion of the scriptures,) vvhilk is not

Ephes.  
 5. v. 23  
 Luc. 12  
 v. 12. &  
 Ioan.  
 14. v.  
 26.  
 2. Tim.  
 3 v 15.  
 Math.  
 16. v.  
 18.

contenit expresse thairin ) suld be  
 reitauit for the infallible veritie of  
 Gods vvord : and thairfor the con-  
 traire exposition of the scriptures be  
 thir nevv dogmatizars, suld be re-  
 iectit as fals, and erroneous, repug-  
 nant to that vvhilke the halie Spirit  
 hes teachit in the kirk of God, from  
 Christ Iesus and his Apoittles vntil  
 our dayes: lykvvayes gif the deter-  
 minations, resolutions, and decisions  
 maid be the General Concils of the  
 vniuersal kirk of God in al haides of  
 religion ( vvhilks ar not expresse in  
 the vvrettin vvord of God ) vvar res-  
 sauit for the infallible veritie of Gods  
 vvord, and maist sure resolutions of  
 the halie Spirit : It sollouis be ane  
 necessaire and maist sure, conse-  
 quence, that the contraire determi-  
 nations of thir nevv dogmatizars  
 in t'air contrarious conuenticles,  
 suld be abominable to al trevv Chri-  
 stians, seing thay repugne to that  
 vvhilke the trevv kirk of God hes de-  
 terminat and prescryuit in al aages  
 vntil our dayes. To eschevv this in-  
 uincible argument agains thair nevv  
 doctrine,

doctrines, the rust Minifters of thir  
 new sectes, knavv and that thair  
 awin constitutions and resolutions  
 of al haidis in religion suld be con-  
 demni: be thir ancient constitutions  
 and resolutions of the kirk of God;  
 conspyris al vvith ane consent, to  
 mak odious to thair auditeurs the  
 determinations and resolutions of  
 the same kirk, persuading that thay  
 ar not of God bot of men, as thocht  
 the determinations of the false Spi-  
 rit, vvha assites Christs trevv kirk  
 perpetuallie as he promissit, vvar not  
 of God bot of men: Thay persuade  
 this blasphemie to thame vvhome  
 thay dissau be thir tua fals funda-  
 ments; and thairfor vvhen ony man  
 bringis the doctrine of Christs vni-  
 uersal kirk, or the decretes of the ge-  
 neral Concils thair of, ather t con-  
 firme the articles of our Catholik  
 faith, or to impugne the haidis of  
 thair pretendit religions, thay ask,  
 vvhair is, that expressit in the vvret-  
 tin vvord? and vvhat vvarrant men  
 hes for the same in the scriptures? as  
 thocht al that is not vvrettin in the

Scriptures vvar mere fables, and inventions of men. To lat thame sie vvha gevvis lycht credit to thir fals fundaments, I sal refut thir tua heresies: first be the doctrine and practise of thair auin Ministers: Next be inuincible raisons and plaine auctorities of expres scriptures.

2

First the Ministers layis this for ane infallible ground, that the scriptures contenis sa sufficientlie in expres vvordis al things concerning trevv religion and mens saluation, that vve suld belue nathing bot that vvhilk is contenit in expres vvordis of the scriptures: Bot this fundament is not contenit in ony expres vvordis of the scriptures; for it is not vvrettin in ony part of the hail Bible, that men suld belue nathing bot that vvhilk is contenit in expres vvordis thair of; Thairfor be the Ministers auin doctrine, men suld not belue this fundament, vpon the quhilk thay ground al thair religion: and seing this fundament of thair religion is fals, vvhat suld men esteime of the rest of thair doctrine vvhilk thay build



# TREV RELIGION. 79

build vpon this fals fundament? As for the particulare haids of thair religion, thay teache to the people that Baptisme is ane sacrament, and that the lords supper (as thay cal it) is also ane vther; and that thir tua ar onlie sacraments; zea that the vthers ar tyue bastard sacraments; and zit thay can not schavv thir thrie articles in ony expres vvordis of the hail Bible: thairfor thay ather erre teachand thir thrie articles, vvhilkis ar not vvritten in ony part of the scripture, or then this supposition is a detestable heresie, affirming that al things pertening to mens saluation ar contentit in expresse vvordis of the scriptures, and that men sould believe nothing bot that vvilk is expresse thir- in I ask of thame vvhair thay reid in ony expres vvordis of the scriptures, that the Pape is that cheif Anti-Christ, vvhome the scriptures forspak is suld come in the latter dayes? or that the Messe is ane Idole? lat thame ather schavv me this in expres scriptures, or then confesse thame selfis to be dissauers of the simple

# 10 A REVL TO KNAV

people, becaus thay teache thaise things for the vndovvrit vword of God, vvhilks ar not contenit in expres vvordis of the scriptures. Lat thame not allege to me for probation of thir haids thair auin ap. blications of the scriptures, be thrawing thame as a nose of vvaxe to ony syde thay plaife for thair pourpos: rather lat thame bring thair auin consequences and conclusions, as thay infer thame of the scriptures exponit be thair auin imaginations, and prittat iudgements; for I haue prouin alreddie, that sic doctrine inuentit be particular men, is not the vword of God bot the doctrine and inuentions of men: Thay ar oblisit be thair auin reul, ather to let me sie vvhair it is vvrettin in expres vvordis of the scriptures, that the Pape is, that Antichrist, and the Messe ane Idol; or then I suld estime thame dissauers of my saul, vvha vva'd persuade me to believe, that to be the veritie of my saluatiō, vvhilk thay can not schavv me vvrettin in ony expres vvordis of ony part of the Bible; And seing thay

Supra.  
cap. 5.  
¶ 4.

# TREV RELIGION. 31

they teache thir and mony vther  
 hat is of thair pretendit religion, as  
 thocht they vvar ye vndoutit vword  
 of God, the quhilk ar not contenit  
 in ony expres vwordis of the scriptu-  
 res; thairfor thair auin doctrine re-  
 futti this supposition, vvhilk they  
 lay for the fundaimental ground of  
 al veritie in religion. I vvil not intist  
 heir to demand of thame in quhat  
 expres scriptures they find al thair  
 railings in thair pulpits, to mak the  
 Kings maiestie, his Confile, his No-  
 bilitie or ony vthers of his faithful  
 subiects odious to the people, vvhen  
 they conceaue ony hatred, malice &  
 inuy agains thame. The 17. day of  
 decembre 1557. is celebrat throw al  
 Scotland, at the vvhilk tyme they  
 purposit to bring out the fruites of  
 thair seditious preachings and priuat  
 conspirations: did they not arme  
 thame selfis and sic vvhome they  
 dissuait be thair seditious preachings  
 and calumnious detractions agains  
 the Kings maiestie and his Confile?  
 spairt they to come vvith thair ar-  
 mes to bryk vp the Confile-hous e'ur

D 5 cry and

# 11: A REVL TO KNAV

cryand for forhammers, vvhair the  
kings maiestie vvas in persone vwith  
his Consiliars: vvar al thair preach-  
ings, be the vvhilk, thay disposit cer-  
taine diffauit persones be a blind zeal  
to this interpryse, contenit expresse  
in the scriptures? or rather, dois not  
the expres *scriptures command to*  
*obey lawfull princes and magistrats*  
*under the paines of disobedience to*  
*God and that disobedience to thame*  
*deseruis aternel punishment in hel?* The  
distruction of the mother suld be  
sufficient to svvage thair angre, and  
spair the sone, vvhahes fauoriseit ouer  
mekil thair faction; vvhome I pray  
God of his guidnes to preferue and  
his posteretie from the tyrannie of  
that cruel band, and deliuer from  
the bondage of thair seditious & ven-  
nemous doctrine, repugnant directlie  
to the scriptures; Thairfor thair auin  
doctrine repugnes to thir fals funda-  
ment of thair religion.

Rom.

13.v.1.

& 2.

3

Thair daylie practise repugnes also  
to the same fals fundament; for thay  
haue set out ane cofession of faith (as  
thay cal it) bot in deid it is a negation  
and

and detestation of al the substantial  
haidis of trevv Christian relegion  
quhiik hes bein publiklie profesit in  
al Christian nations from the Apost-  
ties dayes vntil our aage; Thay traue-  
l to constraine al mens consciences to  
subscribe & suere this negatiue faith.  
findrie Catholiks refusit to subscriue  
it, becaus thay knevv it to be a masse  
of mony damnable heresies, feirand  
the dreidful sentence of Christ say-  
and, *vva denys me besor men I sal* Math.  
*deny him besor my father in heauen;* 10.v.  
& zet some for feare of tinsel of geir 33. &  
offerit to subscriue it in sa far as the Luc. 12  
articles thairof, vvar collectit out of v. 9.  
the scriptures, or zit consonant thair-  
to; the Ministers vvald not admit  
this offere, vvhilk<sup>e</sup> is mair nor raiso-  
nable. Is not this ane euident argu-  
ment, that the articles of thair pre-  
tendit faith ar damnable heresies,  
gif thair auin doctrine be trevv? be-  
caus this supposition teachis, that  
vvhath someuer is not contenit in ex-  
pres vvords of the scriptures, is erro-  
neus and to be reiectit: and that na  
man suld believe nor subscriue the  
same

# 84 A REVL TO KNAV

same: Bot thir Articles ar na vvayes  
 contenit in ony expres vvordis of  
 the ha l Bible; thairfor thay ar dam-  
 nable heresies, and na man ought to  
 belue or subscriue the same, as this  
 reul of the Ministers inioines to al  
 men. Do thay not than tyrannise  
 mens consciences vvhen thay con-  
 straine thame to subscriue thir arti-  
 cles, vvhilkis thay can not schavv in  
 expres scriptures? Ar thay not also  
 miserable dillauit in maters of thair  
 saluation, vvha belues sik articles  
 to be trevv, vvhilkis thay reid not in  
 expres vvordis of the Bible? This is a  
 maist necessaيرة argument, and thair  
 Ministers can not eschevv this ab-  
 surditie, that ather this supposicion is  
 a fals fundament, and consequentlie  
 thair religion buildit thair vpon is  
 fals; or then vvha subscriues thair  
 nevv confession of pretendit faith,  
 vnknauvin to Scotland and al the  
 vvarld befor thir threttie or fourtie  
 gearis, and na vvayes contenit in ex-  
 pres vvordis of the scriptures, hes  
 subscriuit thair auin iust condem-  
 nation. Nixt agains this same reul  
 thay

# TREY RELIGION. 89

they teache and causis thaine vvhonne they dissaue, baith belue and subicryue, thir hardis of thair negative faith, vvhilkes ar na vvaies contenit in expies vvordis of the scriptures. Thairfore baith thair doctrine and practise thair of relutis the tua heresies of this fals supposition. Let the auditours of thir dogmatizans iudge: be this, gif the Spirit of God be the auheur of thair doctrine, seing they teache and practises thir contrarious fundaments in maters of saluation?

Secundlie: this same supposition is fals and blasphemous, becaus it takis awaie one of the tua cheif partes of the vvord of God: for the scriptures testifies that the vvord of God contains baith the vvretin and vvvvretin vvord. The vvretin vvord of God is contenit in the Canonik scriptures of the auld and new testament. Vvhat reuerence bearis thir ministers to the vvretin vvord, vvhareiectis 12 bukis & fraimets thair of, vvhilkis they cal Agocriha? to vvrit, the thrid and fourt bukis of Esdras; Tobias;

4

quhat is  
ye vvrit  
ten  
vvord  
of God.

# 16 A REVL TO KNAV

Tobias, Iudith; Esther; The vvif-  
dome of Salomon; Ecclesiasticus;  
Baruth; The song of the thrie chil-  
dren in the fyrie fornace contenit in  
the prophete Daniel; The hiflorie of  
Susanna: The hiflorie of Bel and the  
dragon: the tua buiks of the Macha-  
bees. VVhat vther raifon haue thay  
to eftime thame in this rank, boe  
onlie becaus thay contene manifest  
places agains thair heresies? I vvil  
fchavv this be tua exemples onlie,  
fuperseding the vthers to efchevv  
prolixitie in difcurring of the reft.  
Thay deny purgatorie, & cōfēquent-  
lie thay deny (vvith thair firft father  
the auld condemnit heretik, Aetius)  
prayers and offering of sacrifice for  
the daid; thay hātē caufit thair au-  
ditours fubfcriue and fuere a detef-  
tation of thir Articles in thair nega-  
tive faith; vve pr ue this deteftation  
and denying of thir articles to be  
heresies, becaus thay repugne to  
maift. Manifest fcriptures in the bui-  
kes of the Machabees, vvhair it is  
vvretein, that the valereus and God-  
lie fchiftane Iudas Machabæus col-  
lectis



lett it ane somme of money, and send it  
to Ierusalem to offre sacrifice for his sol-  
dats vvhich vvarslaine, he causit pray  
for the daid (sayes the scripture) haif-  
fand a vuerrey sure hope of thair resur-  
rection to gloire. The general con-  
clusion of this passage is, *sancta ergo  
& salubru est cogitatio pro defunctis  
exorare, ut à peccatis soluantur.* i. thair-  
for it is a halie and halosome cogitation  
to pray for the daid, that thay may be  
delyuerit from thair synnes; thir vvor-  
dis ar corruptit be thair adulterous  
translation, as the reider may sie in  
thair scottis Biule. This scripture  
bearis in expres vvordis baith the of-  
fering of sacrifice, and of prayers for  
the daid, vvhair of it sollouis that  
thair is ane purgatorie, for vve na-  
ther pray nor offers sacrifice for de-  
partit saules re. auit in heauin, be-  
caus thay haue not misther thair of;  
nor zit for thair saules vvha ar in hel,  
becaus thay can not be profitable  
to thame, for, out of hel thair is na re-  
demption; Thairfor the prayers and  
sacrifices ar offerit for the remaid of  
the onlie departit saules vvha suf-  
fers

2. Mac.  
12.

# BE A REVL TO KNAV

fers paine in purgatorie for thair finnes, for the quhilks thay haue not maid ful satisfaction in this lyf.

VWhat vther shift can thir nouateurs haue to maintein thair heresies agains the prayers and sacrifices for the dead, confirmit be this expresse scripture, nor to reiect thir buikes calland thame Apocriphes, and not Canonik scriptures? Of the vvhilks

Aug. lib  
18. cap.  
36. de  
Ciuit.  
Dei.

S. Augustine sayes, *albiet thay vuar not reffinit in the Canon of the leues, zit thay vuar approuit for Canonik scriptures be the Christian Catholik kirk.* Nixt thay haue causit thair supposts subscriue and suere in thair negatiue faith, a detestation and negation of merites of guid vvorkis. VVe impugne this heresie be a manifest place of the buik of Ecclesiasticus, vvhair it is sayd, *Omnia misericordia faciet locum vnicuique secundum meritum operum suorum .i. almerci- fulnes sal mak place to euerie ane according to the merites of thair vvorkis.*

Ecclesi-  
asticus.  
16. v.  
23.

VWhat vther subterfuge can thay haue to defend thair heresie agains the merites of guid vvorkis approuit

in

in this scripture, bot to reiect this  
 buik, as thocht it vvar not authen-  
 tik scripture. I remit the lernit reidar  
 to sie hovv thay have peruertit this  
 scripture be thair fals translation in  
 thair vvordis, *he vvil giue place to al*  
*guid dedes and euerie one sal find accor-*  
*ding to his vvorkis* : besyde the cor-  
 rupting of the text, thay sclaip also  
 our the vvord *merit*: Is not this baith  
 to adultre the vvrettin vvord of  
 God, and to cast away sik partes thair-  
 of as makis manifestlie agains thir  
 and mony vther of thair heresies?  
 And becaus thay can not disguise  
 thame aneuch be thair fals transla-  
 tions, thay ar compellit to deny tha-  
 me to be authentik scriptures, as thay  
 do thir and the vthers forsayd bui-  
 kes, vvhilks thay have reiectit in the  
 end of the auld Testament of thair  
 scottis Bibles : Thay cal thir boi' es  
 Apocripha vvhilks the vniuersal  
 Christian kirk of our lord Iesus hes  
 aprouit and ressaunt for Canonic  
 and authentik scriptures in sindrie  
 Concils and particularlie in the thrid  
 Concile o. Carthage in Afrik, in the  
 quhilk

Concil. Cartha. 3. Canō 47. S. Aug. lib. 2. cap. 8. de doct. Christi. S. Aug. lib. 17. cap. 33. de Ciuit Dei.

quhilke Concile asistit S. Augustine  
 vvha proponis the same Catalog of  
 Canonik scriptures in his buik of  
 Christiane doctrine, and nombris  
 thir buikes, vvhilks the Ministers re-  
 iectis, amangis vthers Canonik and  
 authentik scriptures cōprehendand  
 Baruch vnder the title of Hieremie,  
 as he vvitnesis in his xvii. buik  
 of the Citie of God. I leaue to the  
 Iudgement of al trevv Christians  
 vvha vvald be sauit be the reuerence  
 thay suld beare to God and to his ha-  
 lie scriptures, to consider vvhidder  
 vve Catholiks dois rather reuerence  
 the Maiestie and authoritie of the  
 vvrettin vvord of God, vvha ressa-  
 uis for the veritie of our saluation al  
 the buikes of the neu and auld Tes-  
 tament, not reiectand nor chaingand  
 ather buik, Chaptre, verse, vvord,  
 sillabe, or lettre thairof: and admit-  
 tis thame, haith in thair original lan-  
 gage and as thay haue beine faithful-  
 lie translatit be S. Hierome xii. hun-  
 derith zeares syn, & dar not presume  
 to mak ane vther glose or interpre-  
 tation of the same nor hes beine  
 teachit

teach it be the vniforme consent and vnitie of doctrine of al the Antiquitie from the Apostles dayes: or than thir new dogmatizars vvha reiectis mony buiks and fragments of the scriptures as vve haue schauin; vvha peruertis be thair fals translations mony hundredth passages of the Bible, vvha if I haue remarkit sene as occurris in this treatise; vvha ek is adpartis be chepping and chainging of vvordis, fillabes, and letters, as thoct the Bible vvar a profaine buik to be correctit at particular mens fantasies; and vvha intrudis thair euil g'oses and priuar interpretations vnknauvin to the vvarld before this aage, for the trevv meaning of the scriptures and puritie of the vvord of God? The dreidful day of Iudgement vvil declare this to thair great consort vvha ar instructit in the richt vvay, and to thair æternel damnation vvha trough a fals opinion of the veritie rellauis the scriptures as thay ar adulterit be the dissaitful dealing of proud heretiks.

The

The vnnvrettin vvord of God  
 vvhilke thir nouateurs denyis, is al  
 that vvhilke this vniuersal kirk tea-  
 chis be the viue voces of hir lauful  
 pastors and prelats, or decretis be  
 hir deulie conuenit and lauful Con-  
 cils, for the establisshing, confirma-  
 tion, and conseruation of vnitie in  
 faith and religion amongs al Chri-  
 stian nations, and for the repression  
 and extirpation of al contrarie here-  
 sies, vvhilke Satan savvis be his Mi-  
 nisters to infect saules to perdition.  
 This vnnvrettin vvord of God is  
 prouin be four cheif degrees yair of.  
 The first is the doctrine vvhilke our  
 lerd Iesus teachit be his viue voce to  
 his auin Apostles and vthers of the  
 people, of the vvhilke he pat neuer  
 ane vvord in vvret. The secund is  
 the doctrine of his Apostles preaching  
 the Euangile be thair viue voces  
 throuv al the vvarld; vvha is ser-  
 mons ar not extant in vvret; alio  
 thair decretes and constitutions con-  
 cernin: baith the refutatiō of here-  
 sies risin in thair dayes, and for the  
 confirmation of the Catholik faith,  
 and

and gouuernement of the kirk. The Thrid is the definitions, decisions, determinations, and decretes of general Concils, against the pestilent doctrine of proud and dissaitful heretiks, vvhom Sathan raisis in findrie ages to bryk the vnitie of faith be thair fals doctrine, and to trouble the peacible gouuernemēt of the kirk vnder the authoritie of ane external hand, be thair seditious sectes & schismes. The fourt is the vniforme doctrine of al the lausful pastors & prelats cōcerning the treu interpretatiō of the scriptures, against the adulterous doctrine of dissauand heretikis. The confirmation of thir haides sal be mair nor sufficient to impugne this dānable heresie of the sufficiencie of the vvrettin vvord, as thocht men suld belue nathing in maters of saluation, bot that vvhillk is contentit in expres vvordis thairin. First vvha dar deny bot vvhat-someuer Christ Iesus teachit vvas the infallible vvord of God? bot his sermons, be the vvhillks he instructit the people, vvar neuer vvrettin, S. Luc schauis

94 A REVL TO KNAV

schauis that Christ Iesus teachit the multitude of the people sayand of him, *Et sedens docebat de nauicula turbas .i.* And sittand he teachit the multitude out of the schip: Bot S. Luc. hes not put a vvord of this doctrine in vvret, and zit he testifies, that this same doctrine vvas the vvord of God; for he sayes that the people ruschit vpon our Saucour, *ut audirent verbum Dei .i.* that thay micht heare the vvord of God. This vvvrettin doctrine of Christ Iesus, vvhilk the Euangelist callis *the vvord of God*, is mair nor sufficient to proue, that thair is ane vvvrettin vvord of God, na les necessaïre formens saluation, nor that vvhilk is expresse contenit in the vvrettin vvord: As vvas also our Saueours doctrine vvhilk (as S. Luc vvitnellsis in the Actes) he taught after his resurrection the space of 40. dayes schauand him self to the Apostles, *Et loquens de regno Dei .i.* and spaikand of the kingdome of God. VVhair ar thir preachings of our Saueour vvrettin, concerning the kingdome of God? VVrettis S.

Luc

Lue. 3.  
V. 1.

Lue. 3.  
V. 1.

Act. 1.  
V. 3.



# TREY RELIGION. 95

Luc any point of these things  
 vvhilks Christ taught of the kingdo-  
 me or God? Lat the Ministers ather  
 produce thir preachings of Christ in  
 vvret, or than confesse thair abusing  
 of the people teaching this detesta-  
 ble heresie, that thair is na vvvret-  
 tin vvord of God. Some of *this rust* 2. Cor.  
*and fraudulent vvorkers* (as the Apostle 11. v. 13)  
 callis men of thair craft) preuinand  
 the force of this raison, answers that  
 albeit Christ vvret not him self, zit  
 he taught al things necessaيرة for  
 mens saluation to his Apostles, and  
 left thame the chaarge to vvret the  
 same: Of this thay infer thair nega-  
 tion of the vvvrettin vvord. This  
 is ane vaine subterfuge, and it con-  
 tenit tua heresies repugnant to the  
 scriptures. First it is fals that our Sa-  
 ueour teachit al things necessaieres  
 for mens saluation to his Apostles,  
 for he saues the contraire him self in  
 thir plaine vvords. *Adhuc multa ha-*  
*beo vobis dicere, sed non potesitis portare* Io3. 16.  
*modos: Cum autem venerit ille spiritus* v. 13. &  
*veritatis, docebit vos omnem veritatem*  
*q. d. I haue zit many things to say to you,* 13.  
 but 20

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 rning  
 is S.  
 Luc

*bat ze may not beare thame now: Bat when that Spirit of veritie sal come, he sal teache xovv al veritie. Is it not plaine be this, that it is a fals heresie to say; that Christ taught al things necessaires for mens saluation to his Apostles conuersand vwith thame on earth? Affirmes he not heir that thay vvar not zit capable to vnderstand mony things vwhilks his halie Spirit suld teache thame efter his ascension? The Ministers, to cloke thair former heresie, peruertis this text be thair scottis translation, for*

**Ioā. 16.** *vvhair Christ sayes, that the halie*  
**v. 13.** *spirit suld teache thame al veritie, the*

*Ministres sayes, that the halie spirit suld lead thame into al treuth, deny- and al vther teaching of the Apostles bot that quhilk yai ressaue of Christs auin mouth, vwhilk repugnes to his auin vvordis. Nixt it is fals that our Saueour gaue charge to his Apostles to vvret ather his auin doctrine, or al things necessaires for trev religion; for na scripture affirmes*

**Mat. 28** *this: VVerid onlie that Christ com-*  
**v. 19.** *mandis his Apostles to preache the Evan-*

*gile*

# TREY RELIGION. 97

*gile throw al the vvarld, and Baptise* Mar. 10  
*al nations In the name of the Father, v. 13.*  
*and of the Sonne, and of the Halie Gaist,*  
 as the Euangelists vvitnessis and ne-  
 uer commandit to vvrait yesame.  
 The Euangelists vvret onlie a schort  
 historie of Christs lyf, concerning  
 his natiuitie in his humane and di-  
 uine nature, his meritorious daith  
 and passion, his glorious resurrection,  
 his triumphand ascension, and sen-  
 ding of the halie Spirit; a smal part  
 of his doctrine vvith a fevv nombre  
 of the great multitude of his mira-  
 cles to prouue his godhaid, and for  
 the confirmation of the Euangelical  
 lavv. S. Ihon concludis in his Euan- Ioā. 21.  
*gile that the hail vvarld could not con- v. 23.*  
*taine the buikes quihiks suld be vvrettin,*  
*gif al things vvar vvrettin that Christ*  
*did in his lyf tyme:* Thairfor it is a  
 great impudencie of thir dogmati-  
 zers to affirme that al things concer-  
 ning religion vvar vvrettin. Vther  
 of thir nouateurs, ather be malice  
 or ignorance defendis thair erreur be  
 one vther vaine subterfuge, groun-  
 ding vpon a manifest adultering of the  
 E Euang.

*bot ze may not beare thame now: Bot  
 when that Spirit of veritie sal come, he  
 sal teache zovv al veritie. Is it not  
 plaine be this, that it is a fals heresie  
 to say; that Christ taught al things  
 necessaires for mens saluation to his  
 Apostles conuersand vvith thame  
 on earth? Affirmes he not heir that  
 thay vvar not zit capable to vnder-  
 stand mony things vvhilks his halie  
 Spirit suld teache thame efter his  
 ascension? The Ministers, to cloke  
 thair former heresie, peruertis this  
 text be thair scottis translation, for  
 Ioā. 16. vvhair Christ sayes, *that the halie*  
 v. 13. *spirit suld teache thame al veritie*, the  
 Ministters sayes, *that the halie spirit*  
*suld lead thame into al trouth*, deny-  
 and al vther teaching of the Apost-  
 les bot that quhilk yai ressaunt of  
 Christs auin mouth, vvhilk repugnes  
 to his auin vvordis. Nixt it is fals  
 that our Saueour gaue charge to his  
 Apostles to vvret ather his auin doc-  
 trine, or al things necessaires for trevv  
 religion; for na scripture affirmes  
 Mat. 28 this: VVe reid onlie *that Christ com-*  
 v. 19. *mandis his Apostles to preache the Euan-*  
*gile**

*gile throw al the vvarld, and Baptise* Mar. 16  
*al nations In the name of the Father, v. 13.*

*and of the Sonne, and of the Halie Gaist,*  
 as the Euangelists vvitnessis and ne-  
 uer commaundit to vvrait yesame.  
 The Euangelists vvret onlie a schort  
 historie of Christs lyf, concerning  
 his natiuitie in his humane and di-  
 uine nature, his meritorious daith  
 and passion, his glorious resurrection,  
 his triumphand ascension, and sen-  
 ding of the halie Spirit; a smal part  
 of his doctrine vvith a fevv numbres  
 of the great multitude of his mira-  
 cles to prouue his godhaid, and for  
 the confirmation of the Euangelical  
 law. S. Ihon concludis in his Euan- Ioā. 12.  
*gile that the hail vvarld could not con-* V. 23.

*tene the buikes quhilkis suld be vvrettin,*  
*gis al things vvar vvrettin that Christ*  
*did in his lyf tyme:* Thairfor it is a  
 great impudencie of thir dogmati-  
 zers to affirme that al things concer-  
 ning religion vvar vvrettin. Vthers  
 of thir nouateurs, ather be malice  
 or ignorance defendis thair erreur be  
 ane vther vaine subterfuge, groun-  
 dit vpon a manifest adultering of the

E

Euang.

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Euangile . Thay grant that our Sa-  
uour did many things vvhilks ar  
not vvrettin , as S Ihon testifies ; bot  
thay affirme that al things necessaires  
for mens saluation ar vvrettin , be-

Ioã. 20. *caus he sayes , hac autem scripta sunt ,*  
v. 31. *ut credatis quia IESVS est Christus*

*filius dei : & ut credentes vitam habe-*  
*atis in nomine eius .i. Bot thir things*  
*ar vvrettin that ze may belieue that*  
*IESVS is the Christ the Sone of God ;*  
*and that belimand in him , ze may haue*  
*lyf in his name .* Of this thir Sophists  
inferris , that al things necessaires ,  
vvhilks men suld belieue for their sal-  
uation , ar vvrettin in expres vvord-  
dis of the scriptures : and againe of  
this falslie collectit conclusion , thay  
infer their principal heresie concer-  
ning the sufficiencie of the vvrettin  
vvord of God . Lat ony man iudge,  
hovv impertinentlie thay collect  
their former conclusion : for the  
Euang-list speikis onlie of the signes,  
and miracles quhilks our Lord Iesus  
schevv to cōfirme his Diuine nature,  
against the heretiks callit Ebionits,  
vvha in tyme of the Apostles , de-

nyit

nyit the Godhaid of Christ Iesus; against vvhome S. Ihon vvrettis his Euangile, and thairfor he concludis, that of al the miracles vvhilks our Lord Iesus vvrought in great numbre, he vvret thir fewv, vvhilks he affirmit to be sufficient to cause al men beline, that Iesus vvvas the annoyntit and Sone of God: his auin vvordis bearis this say- and *hec autem scripta sunt ut credatis quia Iesus est Christus filius dei .i.* Bot thir (miracles) ar vvrettin, that ze may beline that Iesus is Christ the Sone of God. Novv lat vs remark hovv impertinentlie thir Sophists inferris thair conclusion. Thir miracles, sayes S. Ihon, vvrettin in this buik ar sufficient to proue that Iesus Christ is the Sone of God, becaus never ane can do miracles of his auin pouar, bot he vvha is God: (as for the Apostles and thair successors, thay did miracles throvv the supernatural pouar that God gaue to thame, and in the blisfit name of I E S V S, and be this povver thay ar discernet from heretical dogmatizers, vvha can not vvork miracles): Hovv far

is it agains this discours of the Euangelist, to infer of this (as dois thir Sophists) that al things ar vvrettin vvhilks men suld belive for thair saluation. The Euangelist spaikes in this place of Christs onlie miracles, making na mention of his doctrine necessaire for mens saluation: Thairfor it is altogider impertinent to infer of this, that al things that men suld belive ar expresse put in vvret. Bot gevvand and not grantand that S. Ihon spak baith of Christs doctrine and of his miracles; zit it vvald not follovv heirof, that al things necessaires for treu religion vvar vvrettin: For S. Ihon spekis onlie of his auin Euangile, sayand *In libro hoc i.* in this buik. Thairfor mony things vvrettin be the vthers Euangelists, quhilks ar not contenit in S. Ihons Euangile, suld not be necessaires for mens saluation, gif thir nouateuri concludioun vvar trevv: Also the Epistles of S. Paul and of vthers Apostles, zea S. Ihons auin Apocalips, vvhilk he vvret efter his Euangile, suld be superfluous: bot this is almei

101.10.  
v.10.



der absurd. Thairfor this cōsequen-  
 ce of thir sophists is altozider absurd,  
 and includis ane plaine adultering of  
 this Euangile. This heresie beand re-  
 futit, our Catholik veritie remaines  
 firme and stable concerning the vn-  
 vvrettin vvord of God, becaus the  
 doctrine of our Lord Iesus is the vn-  
 vvrettin vvord. Gif ony man ask  
 hovv his doctrine come to the poste-  
 ritie? I ansuere, be the onlie tradition  
 thair of obseruit in Christs kirk: S.  
 Paul teachis me this sayand of the Hebr.a.  
 Euangelical law. *Qua cum initium* v. 3.  
*acceffisset enarrari per Dominum, ab ijs*  
*qui audierunt in nos confirmata est, con-*  
*testate Deo signis & portentis & varijs*  
*virtutibus, & spiritus Sancti distributi-*  
*onibus secundum suam voluntatem i.*  
*vhilk vvhem it had tane the beginning*  
*to be annencit be the Lord, vvas confir-*  
*mit unto vs be thame vvhah hard the*  
*same, God bearing vvitness thair to be*  
*signes, and vvonders & diuers vertewis,*  
*and distributions of the halie Spirit ac-*  
*cording to his awin vvil: The Apostle*  
 affirmis heir that the propagation of  
 Christs doctrine vvas be tradition,

becaus vvha hard Christ teache the same, taught it againe to thair successors, and sa it vvas conseruit perpetuallie in the kirk of God, be continual tradition, the Fathers gevvand and teachand it to thair sones from hand to hand, and from tyme to tyme: this conseruation of doctrine be continual succession of tymes and persones is callit tradition, at the vvhilk the Ministers intragis, becaus it is a strong battone to ding down and destroy al thair nev्व heresies, and puerlit expositions of the scriptures of thair auin inuentions, repugnant to that vvhilk the vniuersal kirk of God hes ay retenit be perpetual tradition, as it vvas first taught be Christ and his Apostles

6

The secunde confirmation of the vvvvrettin vvorde of God is be the doctrine of the Apostles, vvha preachit the Euangelical lavv throv्व al the vvarld be thair viue voces, or ony of thame pat a syllabe of thair doctrine in vvrets zea the maist part of thair vvret neuer ane vvord of al thair thair taught for the instruction of sin-  
dis

drie nations. The Ecclesiastical Histories vvitness that S. Thomas and S. Bartholomee passit to instruct the Oriental and Occidental Indes : dar thir Ministers deny thair doctrine to be the infallible vvord of God, albeit thay pat it not in vvret? Thair vvrettin doctrine prouis sufficientlie the vvrettin vvord of God; & that al things pertening to mens saluation ar not contenit in the vvrettin vvord. The Actes of the Apostles descryues amangs vther things the conversion of S. Paul to the Christian faith, and his lang peregrination in mony nations for the confirmation of the same: The historie bearis that he confirmit findrie nations vvha vvar al reddie instructit in the faith: I ask of thir Ministers, vvha instructit thir nations in the faith of Christ Iesus before that S. Paul come to thame? & vvhair ar the sermons vvrettin of the first instructeurs of thaise nations? seing that thair doctrine (vvhilk na man dar deny to be the vvord of God) is not vvrettin, nor cōtenit in the neu Testament? Thairfor it is a manifest heresie

A. 2.

Rom. i.  
v. 1.

to deny the vvvvretin vvord of  
God; or to say that al things necessai-  
res for mens saluation ar expressit in  
the scriptures. S. Paul vvret his Epist-  
le to the Romans befor he come to  
Rome, and in the beginning thairof,  
he congratulats to the Romane  
Christians sayand, *Gratias ago Deo  
meo per Iesum Christum pro omnibus  
vobis. quia fides vestra annunciat in  
vniuerso mundo .i. I vandre thankis to  
my God be Iesus Christ for xvvv al, be-  
caus your faith is annuncit throvv al  
the vvarld VVe sie be this passage, that  
the Romans had receauit the faith be-  
fore S. Paul come to thame, and that  
this Romane faith, vvas the faith of  
the hail vvarld & lat thame vvha ar  
brocht in contempt of the Romane  
kirk remark this, vvhilk the ancient  
doctors obseruis for a sure argument  
of the propogation of Christs tru faith  
throvv al nations in the Romane kirk.  
Nou I demand of thir gentil Minis-  
ters, vvha of Christs tuelf Apostles  
instructit the Romans in the Chris-  
tian faith befor S. Paul come to yam?  
Al the Antiquitie vvitnessis that  
S. Pe-*

S. Peter vvas thair instructeur, and that he and S Paul sufferit Martyrdom in Rome baith in ane day for confirmation thair of. zea he vvret his Epistle from Rome, as some of the Enemies of the Romane kirk collectis of the vvordis, *salutat vos Ecclesia qua est in Babilone collecta .i.* The kirk vvhilk is collectit in Babilon salutis xvv. Thir Enemies grantis that S. Peter vvret this Epistle in Rome; thay mon than confesse that he vvas in Rome, vvhilk he callis Babilon; bot thay infer maist falslie of this that the Romane kirk is callit Babilon: for albeyt that S. Peter callit the toun of Rome, Babilon, as it vas at that tyme, be raiſon of the Idolatrous Emperours and the multitude of vther pagains vvhavvar than in Rome; zit it fallous not that the Christian kirk vvhilk vvas collectit in Rome, vvas Babilon. Novv I ask of the Ministers, vvhair at thir first preachings and instructions of S. Peter in vvret? VVha dar doubt bot his sermons be the vvhilks he instructit the first Christians in Rome, vvar the pure vvord of

1. Pet. 5

v. 13.

God, albeit thay vvar no: vvrettin?  
 This is mair nor sufficient to conuict  
 this damnable erreur denyand the  
 vvvvrettin vvord of God. S. Luc in  
 the secund of the Actes testifies that  
 S. Peter in his first sermone defendit  
 the innocentie of the Apostles agains  
 thair calumniateurs vyha callit thame  
 drukkin, becaus thay spak al lan-  
 gages, vvhen the halie Spirit disSENDIT  
 vpon thame on VVitsonday: nather  
 dois S. Luc reherse al that he teachit  
 in that sermone, for he sayes, *alio et aliis*  
*verbis plurimis testificatus est. i. he testi-*  
*fiet also be mony uther vvordis.* S. Paul  
 lykvvayes remanit a zeare and sax mo-  
 neths amangs the Corinthians docens  
 apud eos verbū Dei. i. teachand amangs  
 thame the vvord of God: The same A-  
 postle, vvhen he come to Rome, res-  
 sauit al thame vvha come to him tua  
 zeare contiuvallie *predicans regnum*  
*Dei. i. preachand the kingdome of God.*  
 Lat ather thir Ministers schavv thir  
 sermons of S. Pauls tua zeare doctri-  
 ne in vvret, & ressauit amangs Cano-  
 nik scriptures, or than confesse thair  
 detestable heresie agains the vvvvret-

tin

A. 2.

V. 40.

A. 18.

V. 11.

A. 28.

V. 30.

tin vword of God. The vnvvrettin  
 vword is prouin also be the constitu-  
 tions of the Apostles, vvhilks thay  
 maid be the instinction of the halie  
 spirit, for the conseruation of the cū-  
 lie Ordre, vvhilk suld be obseruit in  
 the kirk of God, baith for the rites  
 and maners to cōsecrat ecclesiastical  
 men, according to the diuersitie of  
 thair Ordres and degrees, vvhilks ar  
 maist necessaires for the instruction,  
 discipline, and gouuernement of the  
 kirk; and also for the maner to cele-  
 brat devvlie the trevv seruice of God,  
 at sik tymes, and in sik places, as the  
 Apostles establisit and obseruit. Bot  
 neuer ane of the Apostles vvret the  
 same: Thairfor thaise Apostolical  
 cōstitutions ar the vnvvrettin vword  
 of God. Thir nevv dogmatizars ar  
 constrainit to deny thir Apostolical  
 constitutions, becaus thair auin con-  
 stitutions concerning the discipli-  
 ne of the kirk, and hail gouerne-  
 ment thairof, repugnes directlie to  
 thames; Ony may sie this be the con-  
 stitutions of the Apostles, vvhilks  
 S. Cle-

Canon.  
Apost.  
40.

S. Cle-  
mens.  
lib. 2.  
constit.  
Apost.  
cap. 14.  
S. Cy-  
prian.

S. Clement, disciple to S. Peter and his successeur in the Cathedral seat of Rome, hes put in vyret in his buik intitulat *de constitutionibus Apostolorum*: Be thaise constitutions it is manifest that the consecrat Bischops hes superioritie and iurisdiction aboue preists, and greater pouer nor thay ouer the people; that preists ar sacrificateurs, and hes charge to offire the halie sacrifice of the Euangelical layv, callit Messe; that the deacons suld assist to serue the preists at the celebration of this halie Sacrifice: as also S. Cyprian teachis in his taxt sermon of the Relaps & Apostate from the Catholik faith: and to be schort thir Apostolical constitutions and al vthers of Christs Catholik kirk, repugnis directlie to al the ordonnances vvhilks thir haidles Ministers hes maid in thair confusit and tumultuous assemblies; and thairfor thay mon ather deny thame, or renunce thair auin Caluinian sect and neu'ie forgit constitutions. Gif thay esteime thair auin acte and ordonnances the constitutions of the halie Spirit, and conse-



consequentlie the vword of God, albeit they be not vvrettin in expresse vvordis of the Bible? vvhy sould they be angrie, that vve receaue the constitutions of the Apostles for the vvvrettin vword of God? I leaue the iudgement to al discret persones, vvwhether the Romane kirk be better gouernit, beand reult be the constitutions of the Apostles: or thair Cauiinian Synagog, vvhilk is gouernit be thair nevv constitutions repugnant directlie to thame of the Apostles?

The thrid degree of the vvvrettin vword of God consits in the decretes & determinations of the lauful Concils of Christs halie kirk, vvha is decisions and constitutions ar the definitions of the halie spirit, and consequentlie thay ar the vword of God, albeit they be not expresse in the Canonik scriptures. This is prouin be the decretes of the lauful Concils of the primitive kirk, haldin vvithin the space of the first fyue hundrith years efter Christ, for the decision of substantiall haids of religion, callit in

lit in question be proud and malignant hæretiks. The first Concile vvas holdin at Hierusalem be the Apostles, to repres the hæresie of certaine pestilent hæretiks in Antiochia and Syria, sayand to the conuertit Christians,

Act. 13. *Nisi circumcidamini secundum morem*

Y. 1. *Moyss, non potestis saluari. i. Except ye be circumcidit efter the maner of Moysses, ye can not be saued.* Thir turbulent hæretiks taught be this, that it vvas necessarie for saluation, to keip the Mosai-

Ibid.

Y. 2. *raist a sedition against S. Paul and S. Barnabas,* becaus thay resistit to this hæresie, teachand that the onlie obseruation of the Euangelical law vvas sufficient for saluation. Albeit thair doctrine mycht haue confirmit sufficientlie this Catholik veritie; zit to giue farder assurance, and for full satisfaction of al mens consciences trublit be thir hæretiks, thay passit to Hierusalem to haue the resolution of al the Apostles, vvhā conuocatit ane Concile, and efter great inquisition maid be the particulare suffragis and votes of the hail assistants, *Surgens Pe-*

# TRUE RELIGION. III

*trus dixit ad eos .i. Peter ryfand* (as cheif of the Apostles, and præfident of the Concile) *sayd unto thame*, pronuncand this decrete agains thir nev hætetiks, that Christians suld not be circumcidit, nor keip the Mosaical lavv. The Apostles affirmit that this decrete vvas the definition of the halie Spirit sayand, *Visum est spiritui sancto & nobis .i. It is thocht guid to the halie spirit and to vs*: Thairfor the decretes of lausful Concils, ar the vvord of God, albeit thay be not vvrettin in Canonik scriptures. Efter this Concile, thair vvas haldin foure general Concils, vvhilks al treu Christians hes reuerencit in al aages as, of lyk veritie and aucthoritie vvith the foure Euangels. The great and halie doctor of the kirk S. Gregore buir yis reuerence to thir Concils as he vvrettis in his Epistles. The first, vvas the first general Concil of Nice, haldin be the aucthoritie of Pape Syluester, vvha conuertit the Empeur Constantinus the great. The Arrians vvha had thair name and beginning of ane proud hætetik callit

Arrius,

Ibidem.  
v. 23.

S. Gre-  
gor. lib.  
1. ep. 24

# 112 A REVL TO KNAV

Arrius, infectit mony vvith thair pestilent heresie, denyand that the sone of God vvas consubstantial or æqual in substance, and of the same diuinitie vvith God the Father: To repres this deuilege hæresie, Pape Syluester, assistit vvith the temporal pouar of the Emperour, did conuocat this general Concile at Nice, the year of God 327. to the vvhiik conuenit 318, Bischops from al Christian nations: The Concile decretit, that the sone of God vvas consubstantial vvith his Father, and declarit this in mair expres termis, sayand that he vvas *DEVS DE DEO i. God of God*, becaus the sone ressaunt his Godhaid of the Father, be his æternel generation: (vvhiik the Caluinian ministers denyis, calland him *deus ex deo* that is to say *God of him self*. as thocht he had not ressaunt his Godhaid of God the Father, and thairfor thay mon confesse tua Godhaid, diuers in the Father and the Sone, and consequentlie that thay ar tua Gods, vvhiik is a detestable hæresie). This soirsayd decrete vvas ressaunt and reuerencit

Concil.  
Nicaen.  
anno  
327 of  
318 Bi-  
schops.

# TREVV RELIGION. 119

uerencit be al trevv Christians as the  
determination of the halie Spirit,  
vvith na les auſthoritie nor the vvret  
tin vvord. The ſecund general Con-  
cile efter the Apoſtles, vvas the Con-  
cile of Cōſtantinople, haldin be Pape  
Damafus of 150. Biſchops, in tyme  
of Theodoſius the auld, the zear of  
God 383. to repreſſe the deteſtable ha-  
reſie of Macedonius and his ſectaires,  
vvha denyit the diuinitie and God-  
haid of the halie Spirit: In the quhilk  
Concile it vvas decretit, that the ha-  
lie Spirit procedit of the Father, and  
of the Sone, from al æternitie; and  
thairfor vvas æqual and of the ſame  
Godhaid vvith thame baith. The  
thrid general Concile vvas haldin at  
Ephelus; vnder the auſthoritie of  
Pape Cœleſtinus, in tyme of zounge  
Theodoſius, the zear of God 431. a-  
gains Neſtorius and his ſectaires, vvha  
affirmit that thair vvas tua perſones  
in Chriſt (as Maſter Robert bruce,  
aſſillit vvith maſter andro Meluin  
and vther Miniſters, mainterit agains  
maſter James Gordon, and ceasſit  
not to defend that hereſie, albeit Dun-  
kiſone

Concil  
Con-  
ſtanti-  
nopol.  
anno  
383 of  
150 Bi-  
ſchops.

Concil  
Ephelus  
anno  
430, of  
200 Bi-  
ſchops.

Concil.  
Chal-  
ced. an-  
no 454  
of 630.  
Bi-  
schops.

kisone puttit on him to defist thair-  
fra: ) To this Concil assistid 200,  
Bischofs, and decretit be thair com-  
mune suffrages, that thair vvas on-  
lie ane persone in Christ, to vvit his  
diuine persone, be the quhilk sub-  
sists his diuine and humaine nature,  
vnitit togider be ane vnion hyposta-  
tik. The fourt general Concile vvas  
the great Concile of Chalcedon, con-  
uocat and haldin be the aucthoritie  
of the maist godlie and lernit Pape  
Leo the first, in tyme of the Empe-  
reur Martianus, about the zeare of  
God 454: In this Concile vvar assem-  
blit 630 Bischofs, to condemne the  
heresie of Eutiches and his sectaires,  
assirmand that thair vvas onlie ane  
nature in Christ efter his incarnati-  
on: The Concile decretit agains  
this damnable heresie, that thair vvas  
tua natures in Christ, as he vvas  
baith God and man. The determi-  
nations of thir and vther lausful Con-  
cils of Christs trevv kirk, hes bein  
the sure moyan to repres the furie of  
al herefies in al aages, nocht onlie in  
Europe and Asia, vvhair thir forsayd  
Concils

Concils vvar haldin, bot also in Africa, vvhair of vve haue ane notable exemple (in tyme of S. Augustin) agains the pelagians, vvhair vvar callit frōme ane Englis man namit Pelagius, the first auctheur of that damnable sect, denyand the necessitie of the grace of God to help vs to keip the commands, and affirmand that men might keip thame be the force of thair auin frie vvil, vvithout the grace of God. To repres this heresie, vvhilk begoud to infect certayne prouinces of Afrik, the prelats of Carthage and of the nixt adiacent prouincis, assemblit a Concile to the numbere of 68 Bischops, (as it is vvrettin amangs the Epistles of S. Augustin) and decretit agains this heresie, and send thair decreete to Pope Innocentius in Rome, to confirme the same be his Apostolical authoritie: The superscriptiō of thair lētre contentis thir honorable Titles of the Pape, DOMINO BEATISSIMO ET HONORANDISSIMO FRATRI SANCTO INNOCENTIO PAPAE. *i. To the maiest Blisheit*

Concil.  
Carthag. of  
68. Bischops.

S. Aug.  
Ep. 90.  
ad S. Innocentium  
Papam.

Blissit Lord, & maist honorable Brother,  
 Sainct Innocent Pape : and in  
 the end of thair lettre , vvhair in ar  
 comprehendit thair decretes agains  
 Pelagius and his sectaires, thay sub-  
 ioine, *Hec Domine Frater sancte, cha-  
 ritati tua intimandum duximus , ut  
 statuta nostra mediocritatis etiam A-  
 postolica sedis adhibeatur auctoritas,  
 pro tuenda salute multorum, & quorun-  
 dam peruersitate etiam corrigenda .i.*  
*Vve thoekt quid to intimat to your Cha-  
 ritie ( Lord kalie Brother) that the auc-  
 thoritie of the Apostolical seat micht be  
 also adioinit to the Ordennances of our  
 medicritie , to defend the saluation of  
 many , & to correct also the peruersitie  
 of some. The Concile of vther pro-  
 uinces in Afrik , as of Melcuitan in  
 Numidia, decretit against the forsayd  
 heresie of Pelagius , beand assemblit  
 of Bischops 61. vvha send thair de-  
 cretes to the forsayd Pape of Rome,  
 salutand him vvith the lyk Titles  
 of honor , desyrand his halines to  
 confirme thaine be his Apostolical  
 auctoritie . I ask of the Ministers,  
 gif this Pape vvas the cheif Antichrist,  
 vvhome*

Concil.  
 Milcuit.  
 of 61.  
 Bis-  
 chops.  
 Reid the  
 92. epist  
 of S. Au-  
 gust.



vvhome al trevv Christians of A-  
 frik did reuerence for supreme haid  
 of the kirk, and cheif of al Bischops:  
 Gif thay vvil persist in thair mali-  
 ce agains this and vther Papes, cal-  
 land thame the Antichrist begin-  
 ning at Syluester (as some of thair  
 fauorars countes in thair commen-  
 taires vpon the Apocalyps) ? lat  
 thame not be aschamet to tak the  
 maintenance of the damnable sect of  
 the Pelagians, agains the decretes of  
 Christs vniuersal kirk in Europe,  
 Asia, and Africa in thaise maist pure  
 aages. The practise of the Apostles  
 in executing thair decretes agains the  
 heretiks of thair dayes, confundis al  
 sortes of nevv heretiks, vvha denyis  
 the auctoritie of lausful Concils,  
 maid for the extirpation of heresies,  
 and defence of our Catholik faith:  
 for the Apostles send the decrete of  
 thair Concile to be publisht be S. Paul  
 and S. Barnabas, accompagniet vvith Actos.  
 Iudas and Silas, vvha vvunt throw 15. v.  
*Syria and Silicia confirming the kirks,* 25. &c  
*præcipiens custodire præcepta Apostolo-* sequent.  
*rum & seniorum .i. command to keip*  
*the*

# 118 A REVL TO KNAV

*the preceptes of the Apostles and Ancients.* The Ministers adulterers this text; first they tak away this sentence that S. Paul confirmit the kirk in the veritie, be the decreete of the Apostles and vther doctrine, vvhilk he hes not left in vvret; for this repugnis to thair heresie denyand that the decretes of Concils ar of authoritie to assure mens consciens of the veritie agains heresie and al doutes in Religion: thairfor they put away the vvords (*confirming the kirk*) and puttis in thair Calvinian text (*establisshing the kirk*) as thocht S. Paul had not confirmit the kirk els establisht, bot onlie erectit some of nevv, vvhilk repugnes to the text of S. Luc. Nixt they tak away the hail last vers of this chaptre, quhair it is sayd that S. Paul commandit to obserue the preceptes of the Apostles and Ancients; becaus it refutis thair heresie, denyand the vnvvrettin vvord of God; or that the people suld keip the commandis and decretes of Concils, haldin be the laufull Pastors and Prelats of Christs kirk. VVe sie be the contraire, *that S.*

*Paul*

Paul commandis to obserue the decreete  
 and determination maid be the Apostles,  
 vvhilk he vvald not haue done les  
 nor this decreete maid in thair general  
 Cōcile had bein als surelie the vvord  
 of God, and ordonnance of the halie  
 Spirit, as that vvhilk thay pennit  
 particularlie vvith thair auin handis  
 in thair Epistles and Euangils; or that  
 vvhilk thay red in the scriptures of  
 the auld Testament. This is refutit  
 mair plainlie be S. Luc in the nixt  
 chapitre sayand, *Cū autem pertran-*  
*sirent ciuitates, tradebant eis custodire*  
*dogmata quæ erant decreta ab Apostolis*  
*& senioribus qui erant Hierosolymis. i.*  
*And as thay passit throw the cities,*  
*they gaue, or commandit thame keip*  
*the haids of doctrine vvhilks vuar de-*  
*cretis be the Apostles and Ancients, vvhæ*  
*vuar at Hierusalem.* Be this yve sie that  
 the Apostles and consequentlie thair  
 lausful successors, hes pouar to deci-  
 de the controuerfit haids in Religion,  
 and that thair decretes, decisions, and  
 determinations suld be ressauid & ob-  
 seruit as the infallible vvord of God,  
 na les nor the vvrettin vvord; for the  
 halie

Act. 16.  
v. 4.

halie spirit is the auctheur of thame  
baith vthervvayes s. Paul vvald not  
haue cōmandit the people to keip the  
decretes & ordōnāces of the Apostles.

8

The fourt degree of the vnvvret-  
tin vvord of God, contenis the trevv  
interpretations of the scriptures be  
the lauful prelats, pastors, and doc-  
tors of Christs vniuersal kirk: for as  
the Canonik scriptures ar ressauid for  
the vvrettin vvord of God, becaus  
the halie spirit hes dytit thame be ffr  
orgains, vvhome he hes chosin  
amangs men, to pen his heauinlie  
doctrines sa the trevv interpretation  
of the scriptures, ar reuerencit for  
the vnvvrettin vvord of God, becaus  
the halie spirit hes dytit thame be  
the lauful Pastors of Christs halie  
kirk, to the vvhilk he assistes perpe-  
tuallie, as Christ promisit befor his  
ascension to heauin. Baith thir par-  
tes ar alreddie prouin, and plainlie  
confirmit be thir following passages  
of the Apostles. First s. Paul schauit  
that the scriptures ar the dytment of  
the halie spirit sayand, *Omnis scrip-*

2. Tim.

3. v. 16.

*tura diuinitus inspirata utilis est ad*

docen

*docendum, ad arguendum, ad corrigendum, ad erudiendum in iustitia: ut perfectus sis homo Dei, ad omne opus bonum instructus .i.* Al scripture inspyrit be God, is proffitable to teache, to reprove, to correct, to instruct in righteousness that the man of God may be perfect, beand instructit to al good vwork. Nixt S. Peter vvitnessis that the trevv interpretation of the scriptures is also the dytment of the halie Spirit; for efter that he had sayd, that the trevv prophesie or exposition of the scriptures, is not be ony priuat interpretation of particular men, vvha hes not publik charge in the kirk of God; he subjoines, *Sed spiritu sancto inspirati locuti sunt sancti Dei homines .i.* Bot the halie men of God hes spokin, inspyrit be the halie Spirit. Thir halie men ar onlie the laufull pastors and doctors of the trevv kirk of God, vvhairof Christ is the haid, to vvhome our Lord hes promissit the perpetual assistance of his halie Spirit, to instruct us in al veritie, that vve may keepe thame onlie, as s. Paul sayes, and not be drawvin away vvith errors

2. Pet. 1  
v. 20. &  
21.

Ephes.  
4. v. 14

lycht vvind of doctrine. VVhen heretiks contemnis the doctrine of thir halie fathers, sayes S. Augustin, vvretand agains Iulian the Pelagian, *They ar not sa makel contemnit, as God vuba hes chosin and maid thame organs of the halie spirit, to instruct the people in al veritie.* S. Augustin vvretand agains the same heretik sayes, that the Ancient doctors before his aage vvare incorruptible ludgis betuix the Catholiks and heretiks of his dayes, be-

Aug. li.  
2. cont.  
Iulian.  
Pelag.

S. Aug.  
Ibidem

caus sayes he, *Neque nobis neque vobis irati sunt, neque nos neque vos miserati sunt; quod inuenerunt in Ecclesia, tenuerunt: quod didicerunt, docuerunt: quod a patribus acceperunt, hoc filii tradiderunt.* They ar nather angrie vvith vs nor vvith you: They nather had compassion of vs nor of you: they kepit that vvhilk they fand in the kirk: they teachit that vvhilk they lernit: they deliuerit to thair children and posteritie, that vvhilk they reassuit from thair fathers. S. Augustin d. is a so conuict the doctrine of Pelagius and Manichæus: of damnable heresie, becaus it repugnit to the doctrine of S. Cy-

S. Aug.  
lib. 4. c.  
12. contra  
duas  
epist. Pe-  
lag.

pri-  
cie  
Ch-  
da  
off-  
off-  
dair  
fait  
bec-  
doc-  
and  
Goo-  
ters  
the  
be t  
Anci-  
vvh-  
first  
cont-  
blik  
not.  
doct-  
vv-  
offit  
and f  
in nar  
culpa  
vther

prian, S. Ambrose, and of vthers ancient lausful doctors, quha florist in Christs vniuersal kirk before his dayes. Be the same reul vve haue offrit findrie tymes, and presentlie offers, to proue, vnder the paine of daith, that the doctrine of thir disfaithful Ministers is damnable heresie, becaus it repugnes to the vniforme doctrine of al the ancient Pastors and Prelats of the vniuersal kirk of God sen Christs dayes. The Ministers dar not come to this tryel. Lat the Bible be set doune and exponit be the commune consent of al the Ancient doctors, & cheissie be thame vvhich florist in Christs kirk the first fyue hunderith years; vve ar content to be castin quik in ane publik bu ning fyre, gif vve conuict not. be the Bible sa exponit, al thair doctrine vvhairin thay differ from vs, to be damnable heresie. This I offrit to thame in the 30 year of God, and findrie hes offrit the same senten in name of al the Catholiks bot thair culpable consciences procuris na vther ansuere, bot cur in yrisonen ee

Prouocation  
maid to  
the ministers.

and ingrait banishment. Thay feare not to banisse thame selfs or rather debarre yame selfs frome the kingdome of heauin, for treason committit agains Christ and his Catholik kirk, be thair heresies. Be this former discours euerie man may see, how detestable ar the foure heresies contenit in the tua forsayd suppositions, vpon the quhilks, sathan be his Ministers hes groundit his fals reul, sending euerie ane to lerne the veritie of religion, be reiding and expounding the scriptures efter thair auintantries, as thocht the scriptures, vvar al sa facil in thame selfis that euerie man and vvoman might vnderstand thame, vvha can reid the same in thair mother tounge; and thocht thay contene al things necessaires for mens saluation: That men suld belue nathing bot that vvhilke is contenit in expres vvordis of the scriptures. Be the contrainte, I haue prouin that the scriptures ar difficill in thame selfis: That God hes not gevin to euerie man the gift of true interpretation, and charge to expound

the



the scriptures, bot to the onlie laulful pastors and doctors of his trevv kirk: I haue also confirmit that the scriptures contenis not al things necessaires for mens saluation, and that men aucht to beliuie findrie things vvhilks ar not contenit in expres vvordis thairin as God commandis be his scriptures, the declaration of the vvhilks he hes committit to the onlie laulful Pastors of his kirk. Thair for the reul that I set doume in the beginning to lerne the veritie of faith and religion of the onlie trevv kirk of God vvhairof Christ is the haid, is a sure ground to discerne trevv from fals religion, and to assure al mens conscience of the veritie of thair saluation, vvha imbracis the doctrine of Christs trevv kirk: as that the onlie scollers and membres of Christs trevv kirk hes the veritie of religion that brings to saluation.



THE  
 ARGVMENT OF  
 the 7. chaptre.

*In this Chaptre ar proponit thrie maist  
 euident demonstrations to confirme  
 the former reul, to lerne the veritie  
 of religion, and discerne the same  
 from al deception of heresie, of the  
 onlie treu kirk of God; becaus the  
 treu kirk teachis many things wuhilk  
 we can not lerne of the scriptures.  
 First, becaus mony hes lernit the ve-  
 ritie of Religion be the doctrine of  
 the treu kirk wuithout al scriptu-  
 res. Sect. 1.*

*The secund, becaus it is necessaire for  
 treu religion to knauv wukat is tren  
 Canonik scriptures; This we lerne  
 of the onlie doctrine of the treu  
 kirk, and not be the scriptures thame  
 selfs. Sect. 2,*

*The*

# TREV RELIGION. 137

The third demonstration is, because the trevv interpretation of the scriptures is necessarie for trevv religion: But we knau the trevv interpretation of the scriptures, and al the hid and obscure mysteries thair of, to be the onlie doctrine of the trevv kirk, and not be the scriptures thame selfis. Heirto is adioinit the assurance that euerie Christian les that thay erre not, vhen thay beline as the kirk belines, and ressaues na uther doctrine but that vvhilk Christ teachis to be the onlie lausfu' pastors of kni trevv kirk. sect. 3.

## THE 7. CHAP.



LB E I T I haue confirmit sufficientlie be necessarie raisons, that the onlie reul to knau trevv religion, is, to seik out the trevv kirk of God, vvhair of Christ is the haids to imbrace the onlie doctrine thair of for the veritie of the trevv seruice of

God vvhilk onlie brings to saluation; and to ressaue na vther interpretation nor translation of the scriptures bot that vvhilk is approuit be the same kirk: zit I vvil confirme this former reul be thrie vthers maist manifest demonstrations, for the greater assurance of al mens consciences in the veritie of thair saluation. First it is euident that mony hes lernit the veritie of religion be the onlie doctrine of the kirk of God, and viue voces of the pastors thairof, vvithout ony vvrettin vvord; for Moyse was the first vvretter of al the scriptures vve haue in the Bible: VVha dar deny bot from Adame to his Aage (the space of tua thousand zeares and mair) men vvorscheppit God be trevv religion, and lernit the same be perpetual tradition obseruit in the kirk, vvithout al testimonie of scriptures & vvrettin vvord of God? Did not the Apostles also establis our Christiā religion throwv the hail vvarld be thair viue voces, (as I haue sayd in the former chaptre) before thay set doune ony thing  
of the

# TREV RELIGION. 139

of the Euangelical lavv in vvret? for onlie fyue of thame pat sum of thair doctrine in vvret: and S. Marc: S. Luc: and S. Paul, vvha vvar not of the tuelf Apostles, did vvret mair nor al the tuelf: Thairfor mony hes lernit the trevv seruice of God, be the onlie doctrine of his trevv kirk, vvithout the authoritie of the vvrettin vvord.

Secundlie, na man can lerne treu religion of the scriptures, before he knavv vvhat is scripture; and discern trevv, canonik, & authentik scriptures, from Apocriphes vvhilks ar not authentik scriptures: Bot na scripture teachis vs that the Euangile of S. Mathevv, or ony vther buik of the auld or nev्व Testament, is laiful and canonik scripture; This is onlie knavvin be the determinati- on of the trevv kirk of God vvhair- of Christ is the haid; and this hes beine decretit be the Concils of the onlie Catholik, Apostolik, and Ro- mane kirk; Thairfor vve lerne of the kirk of God findrie things necessaires for the knavvlege of trevv religion;

F 5 vvhilks

vvhilks vve can not haue be the scriptures. Let al the ministers of the vvarld (of vvhatsomeuer sect) answer to this reason, or than renunce their heresie concerning the sufficiency of ye vvraittin vvord of God, and humble thame selfis to lerne vvhatis Canonik scriptures, & vvhatis the trevv meaning thairof, of the trevv kirk of God, & nocht as thay imagine efter thair auin fantasies. Of this former demonstration it followis be ane necessary consequence, that the onlie Catholik Apollolik & Romane kirk and the lausful pastors thairof, hes the trevv interpretation of the scriptures, and pure vvord of God: for vvha can prescryue the trevv canon of authentik scriptures and discernne thame frome Apocriphes, bot thay onlie vvha ar instructit and gouernit be the halie Spirit, and vvha knauvis the veritie and trevv interpretation thairof be the instructiō of the same Spirit? Thairfore as the onlie Romane kirk hes prescryuit the trevv Canon of Authentik scriptures, vvhilks al trevv  
 Chri-

Christians hes reuerence for the vndoutit vvetin vword of God vnto our aage : Sa the onlie Romane kirk hes the richt vnderstanding and teachis the trevv interpretation of the same Canonik scriptures . VWhat ar than thir nevv and contrarious interpretations of the Bible be the ministers of thir nevv contrarious sectes, repugnant to the doctrine of the Catholik Apostolik & Romane kirk, bot the dangerous inuentions of contrarious spiritit men, the peruersit corruptions of the scriptures, & the adulterous interpretations of the vvetin vword of God ? This priks thir dogmatizars conscie nce sa viuellie, that thay haue na vther place of defence to retire thame selfis, bot to thair fortresse of dissaitful calumnies; thay cry a l'arme agains the papists (sa it plaifes thame to stile the Catholik vvorschepers of Christ Iesus vyha liues in his Catholik kirk vnder the obedience of the Papes halines) thay defame thame as thocht thay spuliet the scriptures of thair qualities, makig thā subiect to  
the

ye Iudgments of men, & that thair  
 aucthoritie & veritie dependit vpon  
 the vvifdome & aucthoritie of men:  
 Thay infer thir fals conclusions to  
 randre the prelars of the Romane  
 kirk odious, to the end thay may  
 induce thame vvhome thay dissaue  
 to contemne the trevv Canon of the  
 scriptures prescruite be thame, and  
 to vsurpe the libertie to reiect sik  
 buikes of the Canonik scriptures, as  
 makis plainlie agains thair neu here-  
 sies. Vpon thir fals conclusions thay  
 haue groundit this Article of thair  
 negatiue faith: *We abhorre and detest  
 the vsurpit aucthoritie of that Romane  
 Antichrist aboue the scriptures.* Let  
 vsexame hovv thay infer thair foir-  
 sayd conclusions, to lat the subscri-  
 uers of this Article knavv hovv thay  
 ar abusit be thair Ministers, vvha hes  
 intyfit thame to subscriue a calum-  
 nious heresie for the veritie of thair  
 religion. The Pape vvha is the visi-  
 ble and ministerial haid of the Apost-  
 tolical & Romane kirk vnder Christ  
 Iesus to gouerne the same in the  
 visible societie of trevv Christians  
 hes



hes decretit, that al the buiks of the  
auld and nevy teilament ar Canonik  
scriptures, according to the canon  
prescryuit in the thrid Concile of  
Carthage (as it is sayd in the former  
Chaptre): Ergo sayes thir gentil mi-  
nisters, the Pape viurpis authoritie  
aboue the scriptures, and the veritie  
of the scriptures dependi vpon the  
Pape. Thir ar trime cōclusions vvor-  
thie of sik lernit Sophists, as thoche  
ane vvald say; The twelf Apostles  
vvhome Christ chusit to be the ordi-  
naire vvitnessis of al his actions in  
procuring and vvorking the saluati-  
on of man kynd, buir testimonie &  
confirmit be thair doctrine and de-  
cretes throw al nations, that Christ  
vvas the trevy Messias and Saueour  
of the vvarld; Ergo the Apostles v-  
surpit aucthoritie aboue Christ Iesus,  
and the veritie of his actions depen-  
dit vpon thair Iudgements and ap-  
probations. Quhat folie vvar it to  
infer thir inept conclusions? For al-  
beit the Apostles gaue ane external  
testimonie that Christ Iesus vv: s the  
trevy Messias, promisit in the lavv  
and

and prophetes; zit it tollouis not that  
 thay vvar about Christ; or that the  
 veritie of his actions dependit vpon  
 thame: It suld follow be the lyk ar-  
 gument, that ane husbandman vvh  
 vvald assure ane sträger or ony vvh  
 had neuer sein the kings maiestie,  
 that sik a persone vvar the king, suld  
 be aboue the king, and that the veri-  
 tie of the king suld depend vpon him,  
 sa that the king suld not be king in  
 him self and be his birth, bot onlie  
 be the approbation of this husband-  
 man? VVha dois not fie the inep-  
 tie and mere folie of this maner of  
 argumenting? Euin sua albeit the  
 Papes halines, or ony Concile ap-  
 prouit be his Apostolical aucthori-  
 tie, hes vvitnesfit and confirmie al  
 the buiks of the nevv and auld tes-  
 tament, to be auentik scriptures;  
 zit this external testimonie importes  
 not that thay vsurpe aucthoritie a-  
 boue thir buiks, or that the veritie  
 thair of dependis vpon the Pape or  
 Concile, for thay vvitnes onlie that  
 sik buiks ar vvrettin be thame,  
 vvhome the hialie Spirit hes chosin a-  
 mangis

mang's the pastors of the kirk to  
 vvret the same: And as the halie Spi-  
 rit hes maid the Apostles and Euan-  
 gelists his scribes and vvretters of  
 his buikes of the nevv testament; sa  
 he hes geuin the auctheritie, pouar,  
 and charge to the onlie lauful prelats  
 and pastors of his Catholik kirk, to  
 discern the sik buiks ar authentik  
 scriptures; & this external testimo-  
 nie seruis onlie to assure mens con-  
 science that sik buiks ar lauful scrip-  
 tures, & to reissaue the sentencis thair  
 of, to confirme the trevv seruice of  
 God, & to impugne the dānable doc-  
 trine of proud heretiks. Of this vve  
 fie that the halie Spirit vsis the onlie  
 lauful prelats and pastors of his trevv  
 kirk, to be instruments baith in vvre t  
 ting of his infallible vvord, & also in  
 discerning thā from the fals buiks of  
 dissaitful heretiks, or in decreting sik  
 buikes to be lauful scriptures vvhilks  
 proud heretiks denyis; and last  
 of al he hes constitut the same lau-  
 ful preiats and pastors to be the  
 onlie trevv interpreters and expo-  
 ners of the same canonik scriptures.  
 Thair-

Thairfor the onlie kirk of God is the trevv schole to lerne vvhath is canonic scriptures, vvhath is the trevv interpretation thair of, and al veritie concerning the trevv service of God that brings to saluation.

3

The thrid demonstration is easelie collectit of the former doctrine, that efter vve kna v the numbere of Canonik scriptures, it is necessaie to lerne the treu interpretation thair of, that vve be not disfaulit be the fals doctrine of dissaitful heretiks, vvhath exponis the scriptures falslie efter thair ain imaginations: Bot vve can not kna v the trevv meaning & interpretation of the scriptures be the scriptures thame selfis, bot onlie be the doctrine of the trev kirk of God, to vvhais pastors Christ Iesus hes promisit (as S. Paul sayes) the gift of prophecie and trevv interpretation of the scriptures for the trevv vnderstanding of the hie mysteries contenit thairin: For he sayd to his Apostles before his Ascension, and in thair persons to al thair laufull successors in the ministrie of the kirk, for

2. Cor.

42.

for the instruction of the same in trevv faith and religion; *I sal not leane zow Orphelins (or fatherles) let I sal send zow my halie spirit, and I sal teache zow al veritie, and remain vvith zow for ever.* Thairfor vve suld lerne, not onlie vvhat is authentik scripture, bot also vvhat is the trevv meaning of the same, of the onlie lausful pastors of the trevv kirk of God. Of this it is manifest that amangs al Christians thay onlie hes the veritie of trevv religion, and seru is God to thair saluation, vvha lernis the same of the trevv kirk of God. This is the caus vvhy al humble Christians captiuis thair ain iudgements and particular opinions concerning the numb're of Canonik scriptures, the trevv interpretation of the same, and al substancial pointes of faith and religion, and submit thame selfis to the commune iudgement and doctrine of the vniuersal kirk of God quhair of Christ is the haid, and the halie Spirit the perpetual instructeur; and euerie ane of thame sayes in particular, *I beline as the*

Ioſ. 14.  
v. 18.

Ibidem  
v. 20 &  
16.

# 138 [A REVL TO KNAV

*the kirk belues.* Albeit the Spirit of arrogancie putes vp the enemies of Christs treu kirk to mok at this infalible reul, throwv a proud presumption of thair ain vvil dome; zit it is the sure ground of al veritie, becaus Christ teachis na veritie be his halie Spirit out of the bosome of his immaculat spouse & his kirk remaines e-

- uer *the pillar and sure fundament of al*  
**2. Tim.** *veritie* as S. Paul sayes, and can na  
**3. v. 15.** *veritie* as S. Paul sayes, and can na  
 vvayes erre in maters of faith & religion: Zea th s kirk quha tof Christ is the haid, is the onlie Iudge to decide al cōtrouersies in faith & religion, as Christ him self testifies, cōmanding thame vvha entres in controuersie vvith obstinat & incorrigible persones, to refer thair caus to the kirk, say and *Die Ecclesia*, & *si non audieris ecclesiā, sit tibi tanquam ethnicus & publicanus* *schavv the kirk, & gif he leavis not the kirk, lat him be to the as ane Pagan & Publicane*, Al men ar obligit be this cōmand of Christ Iesus, to refer the decision of al controuersies in faith & religion, to the iudgement of the treu kirk & to stād at the determination

**Math.**  
**18. v.**  
**17.**

natiō thair of, vnder the paine to be  
 haldin as abominable Pagans, vvha  
 sal neuer entre in the kingdom of hea-  
 uin. Thairfor vvha beliuēs as the treu  
 kirk beliuēs; & ressaues the doctrine  
 of the same, for the veritie of thair  
 saluatiō; & gouernis thame selfis in  
 the spiritual estait be the decretes,  
 lawes, & ordōnāces of the treu kirk,  
 can na vvayes erre: & be the cōtraire  
 vvha beliuēs vther vvayes nor the  
 treu kirk beliuēs; or teachis the scrip-  
 tures vther vvayes, or approuis ane v-  
 ther interpretatiō of the same nor the  
 treu kirk teachis & approuis; albeit  
 thay be neuer salerit in thair auin  
 conseat or in the sight of abusit men,  
 zit thay ar prouē & arrogant fules in  
 maters of religiō, & erris necessairlie  
 to thair auin damnatiō; becaus thay  
 heare not Christ teachād be his halie  
 Spirit in his treu kirk quhair of he is  
 the haid. This is the onlie twichflane,  
 to exame quha hes treu religiō: mā-  
 gis Christiā, & the onlie reul to dis-  
 cerne the veritie of religion vvhilk  
 brings to saluatiō, from the decēptiō  
 of heresie, vvhilk leidis to perdition.

THE



THE  
 ARGVMENT OF  
 the 3. chaptre.

To know the trew markes of the kirk  
 of God, is necessaire for the reunion  
 of al Christians, vcha les maid A-  
 postacie from the same. sect. 1.

A refutation of tua markes, to wit,  
 the preaching of the vuord, and ad-  
 ministration of the sacraments: that  
 thay ar impertinent for tua raisons;  
 first, in respect thay ar commune to al  
 sectes of heretiks. sect. 2.

Secundlie, becaus thir notes ar captions,  
 and na les callit in cōtrouersie amangs  
 al sectes of diuers Religions, nor the  
 kirk it self. sect. 3.

Tua evident and propre markes of the  
 trew kirk of God, contenit in this  
 Article of our creid, I belue the ha-  
 lie



lie Catholik kirk: *A declaration of the first mark, vvhilk consistes in halines of lyf, and halines of doctrine: that nather the ane nor the vther conuenie to the Calvinian sect, as is plainlie prouin be the doctrine thair-of: That the ane and the vther conuenie to the onlie Romane kirk, prouin be manifest scriptures. of tua sortes of kalie membres thair-of; Some preseruit from sinne, throw the vertew of the grace of God. sect. 4.*

*Others purgit from thair sinnes, and restorit to halines of lyf, in the bluid of Christ Iesus applyit to thame be his sacraments, agains the dangerous heresie of imputatiue Iustice, repugnant to trew inharent Iustice and innert sanctification to a newnes and halines of lyf. sect. 5.*

*That the halines of doctrine conuenie not to the conuenticle of the Calvinists, prouin be thair ain doctrine. sect. 6.*

*The second marke of the tref kirk is to be Catholik, or vniuersal, and that for thrie considerations; first in respect of vniuersalitie of tymes, vvhilk*  
com-

conuenie to the onlie Romane kirk, and  
 na vwayes to ony heretical sect. Sect. 7.  
 Secundlie in respect of vniuersalitie of  
 of places, becaus it is spred amangir al  
 Nations, vvhilk conuenie na vwayes to  
 ony sect of Protestants, bot agrees to  
 the onlie halie Apostolik and Roma-  
 ne kirk. Sect. 8.

Thridlie the treu kirk is Catholik in res-  
 pect of vniuersalitie of persones vvhilk  
 includis a perpetual succession of lau-  
 ful pastors, vnder the authoritie of  
 ane visible and Ministerial haid vnder  
 Christ Iesus, to scid and gouerne  
 his visible flock; This qualitie conuenie  
 not to ony particular conuenticle of  
 dissaitful heretiks. Sect. 9.

Thenecessaire conclusion of the premis-  
 sis, that the onlie Romane kirk of our  
 forbears is the treu kirk of God, and  
 thairfor al Christians desyrours of  
 thair saluation, suld repent thame of  
 thair Apostacie from the same, and  
 returne againe to the Motherlie bos-  
 me thair of, to conioine thame selfis in  
 the treu seruice of God, in the vnitie of  
 faith & religion, vwithout the vvilke  
 thair is na saluation. Sect. 10.

THE

## THE 8. CHAP.



**A**FTER that al Chriſtians deſirous of their ſaluation, hes admit-  
tit this infailible reul  
and fundan.etal lavv;

1

to lerne and imbrace the veritie of religion be the doctrine of the trevv kirk of God, vvhair of Chriſt is the haid, *and vvhair S. Paul callis the pillar* 2. Tim. 3 v. 13. *and ſure fundament of veritie*: Thair ſecund caire ſuld be, to try be euident and neceſſaire markes, vvhat ſort of Chriſtians. (vvha contendis for the veritie of religion) hes this trevv kirk, and conioine thame ſelfis al together in the vnitie thair of, and leau: thair contrarious ſectes of perdition repugnant thairto.

As Sathan is inuyous that Chriſtians ſuld lerne the veritie of their ſal-  
uatiō be the treu kirk of God; ſa he is  
inuyous that thay ſuld knau it be ſik  
propre markes, as Chriſt hes propo-  
nit to diſcerne it, from the damnable  
ſectes

2

sectes of heresies : Thairfor he proponis, be his Ministers , tua markes maist captious and vnpropre to knau the same, to vvit: *The preaching of the vvord; and administration of the sacraments.* Thir tua can not be sufficient markes for tua necessaire raisōs, fūdit vpon tua qualities necessairlie requirit in al sufficient markes. First thay suld be propre to that thing vvhair of thay ar markes; for that vvhilk is commune to mony things, can not be a propre mark to discerne the ane from the vthers: Bot al the contrarious sectes of religions pretēdis to haue the preaching of the pure vvord of God, and sincere administration of the sacraments: nather can the Ministers of ony ane of the same contrarious sectes, giue greater assurance to thair auditeurs, that thair exposition of the scriptures is the pure vvord of God, nor the Ministers of the vthers can giue to thairs; Euerie ane of thame hes the Bible translatit in thair vulgaire tounge, and persua-dis to thair auditeurs, that thair particular exposition of the scriptures is the

the dytment of the halie Spirit : rather can thay giue ony vther assurance of this, bot thair aun simple assertions , vvhilk is ane vvaik ground vvhair vpon men suld build the vvork of thair saluation . Gif ony of thame vvil deny this, I ask of the Note. vysest amangs yame; vvhath greater assurance could ony Turk or leue desyrous to randre him self Christian, haue of the Ministers amangs the Calvinists , that thay micht rather teach him the trevv vvord of God to his saluation, nor the Ministers of the Lutherians , Anabaptists, or of ony vther sectes? VVhat could thay alledge mair for the pretendit veritie of thair doctrine, nor can do the Ministers of the vthers sectes? for thay pretend al alyk, and ascryues to thame selfis, to haue the preaching of the pure vvord of God, and sincere administration of the sacraments, evin vvhen the ane accusis the vthers of fals doctrine, and of perverting of the sacraments: Thairfor it is a mokerie and delusion of Sathan, to perswade to the simple people that thay

may knauv the treu kirk, be the preaching of the vvord, and administration of the sacraments.

The secund qualitie of sufficient markes is, that thay suld be mair manifest and knauvin to vvs, nor the things vvilks vve desyre to knauv be thame: bot this qualitie conuenis na vvayes to thir tua markes, becaus it is na les callit in dout amangis al the contrarious sectes in religion, gif the Ministers of euerie ane of thame hes the trevv preaching of the vvord of God, and richt administration of the sacraments; nor gif thay haue the trevv kirk: Ze euerie ane of thame accusis the vthers, that thay corrupt the pure vvord of God be thair preachings, and peruertis baith the substance and administration of the sacraments; Sa the Lutherians callis the Calvinists sacramentaires, becaus thay peruert the sacraments of Christ Iesus, and cheissie the halie sacrament of the altare, denyand the real presence of Christs pretious bodie & bluid, against the expres vvordis of Christs institution: Thairfor Sathan

disfa-

disflaues the simple people, teachand be his Ministers, that the preaching of the vvord, and administation of the sacraments, ar propre and iussufficient notes and markes to knavv the trevv kirk. Thair vvas neuer a sect of heretiks sen the Apostles dayes, bot hes ascryuet to thair conuenticles of perdition thir tua markis, to allure inconstant Spirits to the same.

Our lord Iesus desyrus that al men suld be membres of his mystical bodie in his trevv kirk, and lerne the veritie of thair saluation be the infalible doctrine thair of; hes set down in his scriptures, sa manifest and propre markes to knavv his trevv kirk, and to discern the same clerlie from al synagoges of Sathan, that na professors of fals religions can ascryue thame to thair particulaire sectes, be ony probabilitie of guid raison. Of al the markes of the trevv kirk descryuit in the scriptures, I vvil onlie declare tua, contenit in the article of our beleif, *Credo Sanctam Catholicam Ecclesiam. i. I beleive the halie Catholik kirk.* VVha vnder-

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stands this article treulie, as the plaine scriptures descryues the qualities thair of, may knavv euidentlie, gif thay be of the trevv kirk of God or nocht? vvhilk is the first and cheif point that al Christians suld examine and try: for it is the first fundament of thair saluation: becaus vvha ar not membres of Christs mystical bodie in his trevv kirk, ar not incorporat in him, vvha is the fontaine of lyf; and thairfor thay can not be sauet; for this cause the trevv vnderstanding of this Article is maist necessaire for mens saluation: The knauledge thair of is sufficient to resolue al men desyrus of the honor of God and of thair saluation. vvhair thay suld knavv the trevv seruice of God, that brings to saluation, to vvit, in the onlie kirk of God, vvhilk is halie and Catholik: Thairfore am i is al Christians thay onlie hes the trevv kirk of God, vvha hes that kirk, vvhilk is halie and Catholik, that is to say, vniuersal and spred ouer al: Bot the onlie Romane kirk, hes thir tua qualities of halines and vniuersalitie, as  
 salbe



falbe prouin be necessaire argumēt; thairfor the Christians of the onlie  
 Romane kirk hes the trevv kirk of  
 God; thay onlie ar incorporat in the  
 Mystical bodie of Christ Iesus; and  
 consequentlie, thay onlie ar teachit  
 and gouernit be his halie Spirit, in  
 the veritie and vvay of the trevv ser-  
 uice of God, and of thair auin salua-  
 tion. Be the contraire, it is impossi-  
 ble that ony of al thir nevv contra-  
 rious sectes, can be the halie and  
 Catholik kirk of Christ Iesus, as falbe  
 prouin be the fundaments of thair  
 auin doctrine: thairfor it is impossi-  
 ble that ony of thame hes the trevv  
 kirk of God; and consequentlie, the  
 Ministers thair of and al thair adhe-  
 rents, ar necessairlie in the vvay of  
 thair damnation, and destitut of al  
 veritie of religion. becaus thay ar not  
 incorporat in the mystical bodie of  
 Christ Iesus, in his trevv kirk, vvhilk  
 is halie and Catholik. This last part  
 is prouin: first the trevv kirk of God  
 is callit halie for tua necessaire confi-  
 derations; In respect of halines of lyf,  
 and halines of doctrine: Not neuer

one of thir sectes of protestants hes  
 ether halines of lyf or of doctrine, as  
 is manifest be necessaire raisons fun-  
 dit vpon thair auin pretendit religi-  
 ons. First it is certaine that thair is  
 na halines of lyf vvhair thair is per-  
 petual sinne and na purgation thair-  
 fra in this vvarld; bot the Ministers  
 of the Calvinists teachis to thair au-  
 diteurs; that it is impossible to be  
 vvithout sinne in this lyf; and that it  
 is impossible to keip the comman-  
 dis of God; and thay deny also al  
 purgation from sinne, and inuart  
 sanctification durand this lyf: Thay  
 haue layd thir fundaments for the  
 veritie of yair pretendit religion, and  
 hes causit thair auditeurs subscriue,  
 (in thair negatiue faith) thair headis  
 as sure articles of trevv faith and re-  
 ligion, vvith a detestation of the con-  
 traire doctrine maintenit be the Ro-  
 mane kirk: Thairfor it is impossible  
 be thair auin doctrine, that ony of  
 this sect can haue halines of lyf; and  
 consequentlie, it is impossible that  
 thay haue the trevv kirk of God  
 vvhilk is halie in respect of halines of  
 lyf.

lyf. Be the contraire this qualitie  
 conuenis to the Romane kirk. as is  
 manifest betua sortes of halie mem-  
 bres thair of. First thair is some vvha  
 be a speciale grace of God, and parti-  
 culare priuilege, hes beine preseruit  
 from al spot of sinne, and keipit al  
 the commandis of God; as the blisfit  
 and glorious Mother of Christ Iesus  
 the halie virgine Marie, vvha vvvas  
 ful of grace, as the Angel of God sa-  
 luit hir at the annunciation of the  
 conception of the Saueour of the  
 vvarld in hir immaculat vvombe,  
 sayand to hir, AVE GRATIA  
 PLENA. *haileful of grace*: this ful-  
 nes of grace can not consist vvith sin-  
 ne, thairfor this glorious Mother of  
 God, vvvas vvwithout al spot of sinne,  
 that scho might be the immaculat  
 tabernacle of the Sone of God, to bea-  
 re hir Creator, incarnat in hir halie  
 vvombe; vvha sanctifiet hir from  
 al aternitie, as the Prophete forspak  
 sayand, *sanctificauit tabernaculum*  
*suum altissimus .i. The maiestie has*  
*sanctifiet his tabernacle.* The Calui-  
 nian Ministers to maintein thair con-

Luc. 1.  
v. 28.

Psal. 45  
v. 5.

traire heresies, affirmand that it is impossible to be vvithout sinne in this lyf, and that the glorious Mother of God vvas ane sinful vvoman lyk vthers, hes corruptit this salutation of the Angel be thair fals translations in thair Scottis Bible, screpping out the vvordis (*ful of grace*) and putting in thair Calvinian text (*frelic belouit*) as thocht the Angel had sayd, *haile thou art frelic belouit*; bot his trevv salutation is, **H A I L E F U L O F G R A C E**. This fulnes of grace of this glorious lady, seruit not onlie for hir auin sanctification, bot also to obtain fulnes of grace and halines of lyf to vthers, vvhome scho luitis, and vvha honoris hir, as thay aught to honor the Mother of God: for vvhen scho passit to visit hir Ant Elizabeth, hir Ant vvas replanisit vvith the halie Spirit at hir salutation; as the Euangile bearis, saying; *And it come to pas that sa sune as Elizabeth hard the salutation of Maria the barme* (*s* Ihone the Baptist) *reioisit in his mothers vvombe, and Elizabeth vvas replenisit vvith the halie Spirit, and scho cryit*

Note.

Ibid. v.  
41. &  
42.

cryit vwith a loud voce and sayd, Blisfit  
 art thou amongis al vwomen, and blis-  
 fit is the fruit of thy vvombe; and how  
 is this commit to me, that the Mother of  
 my lord shuld come to visie me. The Mi-  
 nisters schauis heir thair malice in sup-  
 pressing the honor appertening to the  
 glorious Mother of God, be thair  
 fals translation of the former text in  
 thair Scottis Bible; for vvhair Eli-  
 zabeth extollit the halie virgine Ma-  
 rie sayand that *scho vvas blisfit: aboue*  
*al vwomen*, and also that *the fruit of*  
*hir vvombe vvas blisfit*; thair Calui- Now.  
 nian text bearis, that scho vvas not  
 blisfit in hir self for ony vertevv that  
 vvas in hir, bot becaus the fruit of  
 hir vvombe vvas blisfit: And for the  
 same occasion thay pervert ane vther  
 text of this same chaptre; for vvhen  
 this humble virgine sang the pray-  
 ses of hir saueour, for the glaid ty-  
 dings scho ressauid of the Angel, of  
 his conception in hir blisfit vvombe;  
 scho sayd. *My Saule magnifie the Lord,*  
*&c. quia respexit humilitatem ancilla*  
*sua .i. becaus he hes had regarde to the*  
*humilitie of his seruante: to suppress*

Ibid.

v. 47. &  
48.

Note.

Matt. i.

thus verteu of humilitie vvhilk vvas  
 in hir, thay haue put away the vvord  
 humilitie, and hes put in thair Cal-  
 uinian Euangile, the vvordis, *poore*  
*degree*, sayand *that the lord had looked*  
*upon the poore degree of his seruante*.  
 This adultering of the text tendis to  
 the dishonor of hir Glorious Sone,  
 and repugnis to the Euangile; becaus  
 S. Mathewv declarand the genealo-  
 gie of our Saueour in his humane na-  
 ture on his Mothers syde, schavvis  
 that scho descendit of the Noble  
 kings of Iuda. I leaue the Iudgement  
 to the readar, to consider, gif this  
 doughter of the stok of sa noble and  
 royal bluid in that tribe, vvhome  
 God chosit for his people amangis al  
 nations, and the vvhilke he honorit  
 vvith the Natiuitie of the Mesias,  
 vvha sauet the yvarld; vvas of a poo-  
 re degree or not? Is not this to per-  
 uert the cheif point of Christs Euan-  
 gile, blasphemand the Race vvhair-  
 of our Saueour had his Natiuitie.  
 Bot the humble exemple of Eliza-  
 beth, is sufficient to repres the blas-  
 phemies of al thame vvha dishonors  
 the

the blisfit Mother of God, becaus  
 scho, (vvhome the Euangile callis  
 ane lust and godlie vvoman) estimer  
 hir self vnnvorthie that the Mother  
 of the lord suld come to visie hir,  
 and did honor hir, and blisf hir abo-  
 ue al vvemen, in qualitie of the Mo-  
 ther of God. I vvuld pray sik vve-  
 men, to remark and follovv this  
 example of Elizabeth, vvha ressaues  
 the blasphemous instructiōs of thair  
 Ministers, and estimates this glorious  
 Mother of God in the Rank and  
 qualitie of vther sinful vvemen; and  
 speciallie thame vvha blasphemis,  
 (I haue hard some of thame say)  
 that gif thay had bein in thaise da-  
 yes, thay micht haue beine als vvail  
 the Mother of Christ as this halie  
 virgine, vvhat blasphemie is this a-  
 gans God vvha preordinat hir from  
 all eternitie to be the Mother of the Sa-  
 ueour of the vvarld, descendant of  
 the Royal bluid and Race of Dauid?  
 Nather vvwas this onlie Mother of  
 God preservit frome sinne, and kei-  
 pit the commandis of God; bot also  
 S. Ihone the Baptist the forrinnar of  
 our

Luc. 1.  
v. 6.

Ibid. v.  
42. &  
43.

Luc. 1.  
v. 15.

cur Lord, as the Angel testifies in the same Euangile say, and, *Hie sal be great before the lord, and he sal not drinke wyne and Sicere, and he sal be replenisht wvith the halie Spirit, cuin frome his Mothers vvombe*: seing that he vvas sanctified frome his Mothers vvombe to be the halie forrinnar of the lord, and replanifit wvith the halie Spirit; thairfor he vvas not infectit wvith sinne; for vvhair the halie Spirit regnes be grace, the euil Spirit can not regne nor haue place thair be sinne. Lykvvayes his father and Mother vvar halie, and throvv the vertevv of the grace of God, keipit al the commandis', as the Euangile vvitnessis, saying of thame, *Erant*

Luc. 1.  
v. 6.

*ambo iusti ante Deum, incedentes in omnibus mandatis & iustificationibus Domini. i. Thay vvar baith Iust before God, vvalkand in al the commandimēts and iustifications of the lord.* Novv lat Calvin and his Ministers vant thame selfis to thair great confusion, that neuer ane hes keipit, nor presentlie keipis, nor sal keip the commandis of God, vvhilk is verrie

trevv



trevv of thame selfis and to sik as adheris to thair Calvinian sect. becaus not being of ye trevv kirk, ar destitut of ye grace of God quhilk strenthins Catholiks to keip ye commāds and liue a halie lyf. The former testimonies vvitnessis that in the trevv kirk, thair is some vvha be a special priuilege of God, & throvv the verrevv of his grace, hes beine preferuit from al sinne and keipit the commādis of God: thairfor ye Calviniane ministers ar not membres of Christ Iesus, in his halie kirk.

Secundlie thair is ane vther sorte of halie membres of the Romane kirk, vvha albeit thay commit daidlie sinne, zit thay ar (as al vthers may be) restorit to ane cleines and halines of lyf through the bluid of Christ Iesus applyit to thame be the sacraments of his halie kirk: This is prouin, becaus the sacraments of Baptisme and penitence purgis thame of al kynd of daidlie sinne, and restoris thame to ane clein and halie lyf. This is euident be s. Paul say- and that Christ *Aundat Ecclesiam suam*

- Ephes. *suam lauacro aqua in verbo vita. i.*  
 4. v. 26. *cleinsie his kirk be the lauer of vwater*  
*in the vword of lyf. This lauer of re-*  
*generation is the halie sacrament of*  
*Baptisme, be the vvhilk Christ at ane*  
*instant baith purgis frōme original*  
*sinne, and makis membres of his*  
*kirk al thame vvhair deulie Baptisic*  
*in the Name of the Father, and of the*  
*Sone, ad of the halie Spirit: He purgis*  
*vther sinners vvhair hes committit*  
*actūal sinne, be the sacrament of pe-*  
*nitence, and restoris thame to ane*  
*cleines and halines of lyf; for the A-*  
*postle sayes of conuertit sinners and*  
*reconcilit to God be the sacraments*  
 1. Cor. *of his trevv kirk, scd abluti estis, sed*  
 4. v. 11. *sanctificati estis, sed iustificati estis. i.*  
*Bot ze ar vvaschid, bot ze ar sanctificet,*  
*bot ze ar maid iust. This purgation*  
*from sinne and restauration to grace*  
*for inuirt sanctification is perfor-*  
*met in the onlie Romane kirk. The*  
*Caluinian Ministers grantis, that*  
*thair kirk hes not this purgatiō from*  
*sinne, nor restitution to cleines of a*  
*sanctificet lyf, thairfor be thair auin*  
*confession thay haue not the trevv*  
 kirk

kirk of God, vvhilk hes halines of  
 lyf: Thay instruct the people that  
 thay ar neuer purgit from sinne, nor  
 restorit to trev v inherent Iustice, nor  
 to the state of grace in this lyf: and  
 blearis the peo, les eie vwith ane im-  
 putatiue iustice vvhilk thay forge of  
 thair auin braines, fenziand that God  
 throvv the Iustice of Christ Iesus,  
 vvil not impute thair sinnes, vvhair  
 vvith thay ar al thair lyf tyme in-  
 sectit, gif thay belive in him: This  
 thay cal Iustice Imputatiue vvhilk  
 is a vaine and dangerous imaginati-  
 on of thair auin braines, to dravv  
 mens infectit and vnpurgit saules to  
 hel: Na scripture teachis thame that  
 God vvil not impute sinnes to men  
 vvhair vvich thay ar infectit al thair  
 lyf tyme, for the iustice of Christ is  
 not proffitable to thame vvha re-  
 maines ay vncleingit frome thair  
 sinnes, bot God throvv the iustice of  
 Christ puttis sa clein out of his me-  
 morie al thair offences, vvha ar ares  
 purgit in the bluid of Christ, applyit  
 to thame be his halie sacraments,  
 that he vvil neuer impute sik pur-  
 git

Pfal. 31  
V. 2.

git sinners ar happie, of vvhome the Psalmist sayes, *Beatus vir cui non imputauit Dominus peccatum.* i. Blisfit is the man to vvhome the lord has not imputit his sinnes: The Miniſters peruerſis this ſcripture, applyand it to thame vvhā ar not purgit of thair ſinnes, ſayand that God ſal not impuete thair ſinnes to thame, gif thay belue that Chriſt diet for thame, vvhilk is ane damnable and dangerous hereſie. Be the contraire the former ſcriptures vvitnessis that be trevv repentence, *ſinners ar clein purgit from thair ſinnes*, and inuairtie ſanctifies, and beand anes tane away be penitence in the bluid of Chriſt, God vvil neuer impuete the ſame to thame againe: This is the trevv halines of lyf vvhilk penitent ſinners reſſauis in the Romane kirk; this is thair blisfit eſtate in this lyf, vvhilk is the onlie vvay to attein the gloire of the lyf to come. Of thir vvhā ar reſtorit to the ſtate of grace, and keipis the commandis of God be the verrevv thair-  
of, the Psalmiſt ſayes, *Beati immaculati in via, qui ambulant in lege Domini.*

Pſa. 118  
V. 1.

mini .i. *Blissit ar the clein and vnde-  
fyllit in the vway of thair peregrination  
in this vvarld, vvhā vualais in the  
lawv of the lord: Beatus qui est sine ma-  
cula .i. he is blissit vvhā is vwithout al  
spot of synne.* This is the happines of  
the membres of the Romane kirk,  
vvhais finnes (as sayes the Psalmist)  
*God puttis als far from thame as the* Psal. 102  
*east is from the vveil :* This is perfor- V. 12  
mit be the halie sacraments of the  
onlie Romane kirk. Of this it is  
manifest that vvhā belies the Mi-  
nisters of thir nevv sectes, affirmand  
that it is impossible to be vwithout  
synne in this lyf, incurris maist iust-  
lie be thair auin confession, a iust  
sentence of thair auin condemnati-  
on: for the scripture sayes, *Na thing* Apocal.  
*desylyt vwith synne sal entre in the king-* 21. v.  
*dome of heauin.* The danger of this 27.  
ane heresie is mair nor sufficient  
to cause our countrie men (vvhā  
ar desyrous to eschevv the paines of  
hel) to abhorre and detest the pestilent  
doctrine of thair heretical Ministers,  
vvhā dissauiis thair faules and draues  
thame in the net of ane sect vvhairin  
thair

thair is na purgation from sinne, na inherent or inuairt Iustice to halines of lyf for saluation, and thairfor it can not be the trevv kirk of God, vvhair of Christ is the haid.

6

As thir nevv sectes ar destitut of halines of lyf, sa thay ar destitut of halines of doctrines for thay confesse that thair kirk hes beine oppresst be superstition and erreur, mair nor a thousand zeares: Bot the trevv kirk of God can na vvayes be oppresst, becaus Christ hes pronuncit be his infallible vvord, *that the zettis of hel sal not preuail agains his trevv kirk.* Thairfor thair kirk vvhilk hes bein oppresst be erreur mair nor a thousand zeares, as thay grant thame selfis, hes not halines and puritie of doctrine that Christ hes promissit to his trevv kirk in al aages, agains the forces of hel and Sathan.

Math.  
16. v.  
18.

7

The second marke of the trevv kirk of God is, that it is Catholik (that is to say) vniuersal and spred ouer al. It is sa callit for thrie considerations; in respect of vniuersalitie of tymes, of places, and of persones,

OF THE TREV KIRK. 103

as S. Augustine disputis agains the Donatists and vther heretiks in his dayes. Thir thrie qualities can na vwayes conuene to ony of the nevv sectes of protestants; Thairfor neuer ane of thame can be the trevv Catholik kirk of God. First neuer ane of thame hes vniuersalitie of tyme, becaus it signifies a peryeual standing of the trevv kirk, agains al the assautes of Sathan, sa that the trevv kirk albeit it may be presit, zit it sal neuer be oppresit nor overcome be the Enemies thair of; S. Peters schip is euer sanct and brocht to ye land of aternel felicitie, agains al the stormis of the rai- ging sea of this vvarld. The halie Spi- rit vvitnessis this sayand, *Deus san- dauit eam in aeternum. i. God hes fundit hir for euer*, and Christ sayes that the zettis of hel sal not preuail agains his kirk. This qualitie contenis tua par- ticular notes of the trevv kirk, to vvit antiquitie, vvhiik is opponit to no- ueltie of leitle rarisit sectes of heresies be the craft of Sathan; and perpe- tuitie, vvhiik is opponit to the schort standing of heretical sectes, vvhilks

Psal. 47

V 9.

Mat. 16

V. 18.

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vvhilks God permittis to last bot for  
a tyme, for the punition of sinnes,  
and purgation of his kirk; for as

Mat. 13  
v. 13.

Christ sayes, *Omnis plantatio quam  
non plantauit Pater meus celestis, era-*

*dicabitur. i. Al plantation that my hea-*  
*uynlie Father kes not plantit, salberutis*  
*out: Thairfore hæreries lastis onlie for*

*a tyme, bot the veritie of trevv reli-*  
*gion, anes plantit in the trevv kirk of*  
*God, lastis foreuer. The vvyse Ga-*

Act. 5.  
v. 34. &  
seq.

*maliel schevv this be the halie Spirit,*  
*sayand (as it is vvrettin in the Actes)*  
*that the factes of Theodas, and of Iudas*

*Galilæus lestit bot for a tyme, letans*  
*thay vuar not of God. And thairfore*  
*he consellit the leues to abstine frome*

*persecuting the Apostles, sayand, that*  
*gif thair doctrine vuar of men, it vuald*  
*decay: si vero ex Deo est, non poteritis*

Ibidem  
v. 38.

*dissoluere eos, ne forte & Deo repugnare*  
*inueniamini. i. Let gif it be of God ze*  
*can not dissolue or dissipat thame, les*

*nor peradventure ze be fund euin to re-*  
*pugne to God. Thairfore the kirk of*  
*God and veritie thait of anes establi-*

*fit be Christ and his Apostles, hes this*  
*perpetuitie of standing; and sa it is*  
*callit*



callit in al aages the Apostolik kirk,  
 reteneing the doctrine vvhilk vvas  
 first plantit thairin be the Apostles.  
 VVhen vve ask of the Caluinian Mi-  
 nisters vvhair vvas thair kirk before  
 Caluin, vvithin thir fiftie or thrie  
 scoir zeares; Thay haue na vther an-  
 suere, bot to grant that it hes beine  
 oppresit be the tyrannie of the Anti-  
 christ, and overcommitt be supersti-  
 tion and erreur: Euin as the heretiks  
 callit Donatists ansuerit to s. Augus-  
 tin, vvhen he sperit at thame vvhair  
 vvas thair kirk before Donatus the  
 first auctheur of thair sect? Thay sayd  
 (as dois thir Caluinian Ministers,)   
 that the kirk of God vvas pure and  
 clein in hur infantie, bot efterwart  
 thair crap in erreurs & superstition,  
 and at the last the visibie kirk, maid  
 apostacie, and vvas allutterlie oppres-  
 sit, vvhil it plaist God to steir vp  
 Donatus (as the Caluinists sayes of  
 thair Caluin) to preache the pure  
 Euzugile of Christ Iesus, and restore  
 althings to the auin integritie: This  
 is thair craftie hypocrisie to attrap  
 vnconstant and lycht spirits in the  
 snaris

snaris of thair heretikal sect. Bot vve  
 refut this be the same arguments  
 vvhilk s. Augustin vsit agains the  
 Donatists, schavvand that it is im-  
 possible that the trevv kirk of God  
 can mak Apostacie, or be oppresfit  
 be erreur, becaus it is Catholik in re-  
 spect of vniuersalitie of tyme, and  
 standis for euer agains the zettis of  
 hel, that is to say, agains al the assaul-  
 tes and craftis of Sathan. VVe con-  
 clude agains thame of thair auin an-  
 suere, as S. Augustine did agains the  
 Donatists, that thay haue not the treu  
 Catholik kirk vvhilk hes vniuersali-  
 tie of tyme, and standis for euer a-

Matth.  
 16.v.13

*gains the portis of hel: for the treu kirk  
 of God is the strong house vvhilk is buil-*

Matth.  
 7.v.24.

*dit ( as the Euangile sayes ) vpon the  
 great and immovable Rok, of Christ Ie-  
 sus, and thairfor it resistis to al the tem-  
 pests of erreur, and ouercummes the fu-  
 rie of al persecution, vvhair vwith Sa-  
 than trauellis to oppresse and demo-  
 leis the same. Seing than that thair  
 pretendit kirk hes not the stabilitie  
 of perpetual standing, ( as thair Mi-  
 nisters confessis : ) Thairfore thair*

auin

auin confession vvitnessis that thay  
 haue not the trevv Catholik kirk,  
 vvhilk hes vniuersalitie of tymes, and  
 lestis agains al the assaults of Sathan,  
 and infernal portes of hel. Be the  
 contraire thir qualities of antiquitie  
 and perpetuitie content in the vni-  
 uersalitie of tyme, conuenis maist  
 plainlie to the Romane kirk of our  
 forbears: for first, Caluin grantis in  
 his fourt buik of Institutions, that  
 the Romane kirk vvas the trevv kirk  
 of God in the beginning, and the Mi-  
 nisters confesis vvith him, that thair  
 vvas threttie tua great Bischops of  
 Rome, vvha suffer: Martyrdome  
 for the pure Euangile of Christ Ie-  
 sus, Thir Papes rang thrie huude-  
 rich zeares, vnto Pape syluesters  
 dayes: And it is certain that the Ro-  
 mane kirk, hes stand and florisit  
 sensyne, and hes ouercommit al  
 thir enemies in sik sortes that the  
 Ministers grantis that the Romane  
 kirk hes oppresit thair conuenticle,  
 ever vvhil Caluin raisit it out of the  
 loch of Geneue, vvhairin it lurkit a  
 thousand zeares. Thairfor this anti-  
 quitie

quitie and perpetuitie conuenis properlie and onlie to the Romane Kirk of our forbears, as followis necessairlie baith be guide raisone, and of the Ministers aun doctrine.

8

Aug.  
contra  
Donatistas.

Gen. 12  
& 18.

Gen. 22  
v. 16. &  
seq.

Secundlie the trevv kirk is callit vniuersal in respect of places; becaus it is spred amongs al Nations. S. Augustin prouis this qualitie of the treu kirk agains the Donatists and vther hæretiks of his aage, be findrie manifest scriptures, of the vvhilks I vvil onlie produce thir fevv numbres. First God maid ane solemnel promise to Abraham *that al the Nationes of the vvarld, shuld be blisfit in his seid,* becaus he obeyit the voce of God, and vvas reddie to offer in sacrifice his onlie ane sone Isaac: *I have sworn ne be myself, (sayd the lord to Abraham) becaus thouv hes done this thing, and not sparit thy onlie begottin sone for me. I sal blisfit the, and sal multiplie thy seid as the starres of the heauin, and as the sand vvhilk is on the sea coast: thy seid sal possesse the portes of his enemies, Et benedicentur in semine tuo omnes gentes terra, quia obediisti voci mea,*

*mea .i. And al the Nations of the earth  
 ſhal be bliſſit in thy ſeid, becauſe thou  
 haſt obeyit my voice.* S. Paul in his E-  
 piſtle to the Galatiens exponis this Galat. 3  
 to be ſayd of Chriſt, vvhich is the ſeid  
 of Abraham, in vvhome al Nations  
 ar bliſſit, becauſe al Nations ar callit  
 to the vnitie of the Catholik faith  
 and religion in Chriſt Ieſus, vvhilk  
 is the greateſt bliſſing that men can  
 receaue in this vvarld, becauſe it is  
 the onlie moyan to obtene grace in  
 this lyf, and gloire in the lyf to co-  
 me. The vniuerſalitie of the Catho-  
 lik kirk is prouin be ane vther ſo-  
 lemnal promiſe of God the Father  
 maid to his Sone ſaying, *Dabo tibi* Pſal. 2.  
*gentes hereditatem tuam: & poſſeſſio-* v. 3.  
*nem tuam terminos terra .i. I ſal giue*  
*the Nations to ye for thy heritage and*  
*the endis of the earth for thy poſſeſſion:*  
 God the Father accompliſh this pro-  
 miſe to his Sone, vvhien he eſtabliſh  
 the ſpiritual kingdome of his Ca-  
 tholik kirk amongis al nations, con-  
 ioining both Iewes and Gentils in  
 the vnitie of our Chriſtian Catholik  
 faith, be the preaching of Chriſts

H bliſſing

170 THE MARKES

blisfit Euangile throw al the vvarld.  
 The Psalmist discryuis this ampli-  
 tude of Christs spiritual kingdome,  
 and his dominion ouer al Nations,  
 saying of this potent king, *Et domi-*  
*nabitur á mari usque ad mare . & á*  
*flumine usque ad terminos orbis terra-*  
*rum. i. He sal haue dominion from sea*  
*to sea, and from the fluide vnto the ends*  
*of the hea earth.* The Prophete de-  
 claris this also mar particularlie  
 sayand, *Et benedicentur in ipso omnes*  
*tribus terra ; omnes gentes magnifica-*  
*bunt eum . i. Al tribes of the earth sal*  
*be blisfit in him; al nationes sal magnife*  
*him,* and againe he sayes, *& replebi-*  
*tur Maicstare eius omnis terra . i. and*  
*al the earth sal be fillit vvith his Maies-*  
*tie.* This is the greatnes of Christs  
 spiritual kingdome in his Catholik  
 kirk spred amangs al Nations ; and  
 thairfore it is callit be Daniel a great  
 Montane vvhilk fillis al the vvorld.  
 Christ Iesus declaris this greatnes of  
 his spiritual kingdome in his Catho-  
 lik kirk amangis al nationes , scha-  
 vvinn; that his Apostles fuld establishe  
 the same through al the vvarld: *Erunt*  
*mibi;*

OF TH  
*mibi testes*  
*& in omni*  
*que ad vlti*  
*nes to me in*  
*dea , and S*  
*end of the e*  
*vther scrip*  
*uis agains t*  
*fest that the*  
*tholik, in m*  
*places, beca*  
*tions . Th*  
*vvayesto c*  
*protestants*  
*fest that tha*  
*dome in a*  
*nian sect ,*  
*dome of Sc*  
*Ministers a*  
*the people,*  
*of thair ne*  
*ligion, new*  
*the preaching*  
*gile; is recea*  
*by mony ap*  
*almes; but a*  
*land, the kin*  
*ates of this*

*mihi testes* (sayes he) *in Hierusalem*, A. 1.

*& in omni Iudæa, & Samaria, & us-* v. 8.

*que ad ultimum terra .i. Zefal be vvis-*  
*nes to me in Hierusalem, and in al Iu-*  
*dæa, and Samaria, and euin vnto the*  
*end of the earth.* Be this and mony  
 vther scriptures, as S. Augustin pro-  
 uis agains the Donatists, it is mani-  
 fest that the trevv kirk of God is Ca-  
 tholik, in respect of vniuersalitie of  
 places, becaus it is spred ouer al na-  
 tions. This qualitie conuenis na  
 vvayes to ony of thir nevv sectes of  
 protestants, for it is mair nor mani-  
 fest that thair is nather king nor king-  
 dome in al the vvarld of the Calui-  
 nian sect, except the king and king-  
 dome of Scotland; for this cause the  
 Ministers ar impudent dissaues of  
 the people, sayand in the beginning  
 of thair negatiue faith, *that thair re-*  
*ligion, nevvlie reuelit to the vvarld, be*  
*the preaching of thair pistolik Euan-*  
*gile; is receauit, belimed, and defendit,*  
*by mony and sindrie noble kirks and re-*  
*almes; but cheiflie by the kirk of Scot-*  
*land, the kings Maiestie, and thrie eile-*  
*ates of this realme.* This is ane im-

pudent lie, for nather king, kingdome, nor thre estates of ony Realme hes receauit, beluier, or defendit thair pretendit religion: The kingdome that has greatest affinitie vvith thame in religion is England, and zit thay differ fro n thame in substantial pointes of religion; for the Euan-gile of England maintainis, that it is necessaire for the gouuernement of the kirk, to haue Bischops and Arch-bischops aboue vther Ecclesiastical men, baith in aucthoritie and iurisdiction; Bot the haidles ministers of Scotland maintainis the contraire be thair Euangile, as it is mair nor manifest be thair pu-blik preachings. Can thir nations vvha teachis thir contrarious Euangils haue vnitie of Religion? Can vnitie of faith consist vvith contrarie of doctrine in ony ane point of Religion? How can thay haue vnitie of religion vvith thame of England seing thay expone contrariousslie al the passages of the scriptures, vvhairin is maid mention of the charge aucthoritie and superioritie of Bischops to gouerne

tha



the kirk of God: Thay teache lyk-  
vwayes contrarious doctrine concer-  
ning the exposition of the commād,  
*keip halie the sabbath day*, for albeit  
thay cōsent bath, to the changing of  
the Saterday in the Sonday, as the  
halie Spirit hes prescryuit, and cau-  
sit to obserue in al aages in the Ro-  
mane kirk, for the honor of Christs  
resurrection zit thay accord not that  
this sabbath, or day of repose, shold  
be referrit als vveil to the festuall  
and halie dayes of Christs Concep-  
tion, Natiuitie, Circumcision, As-  
cension to heavin, and Sending of  
the halie Spirit on VVitsonday, as  
to the day of his resurrection, for  
thay of England kepis thir dayes ha-  
lie, and mony vthers; as the dayes of  
the Apostles and of fundrie halie mar-  
tyres of the primitiue kirk, affirming  
that thir ar comprehendit vnder the  
Sabbath vvhilk is the day of repose.  
Bot the Ministers of Scotland teachis  
the contraire doctrine in expōning  
this command, referring the sabbath  
to the onlie sonday; and thairfor in  
contempt of the vther halie dayes ob-

Exo. 20

seruit be England. thay cause thair  
 vvyfis and seruants spin in oppin  
 sight of the people vpon zeul day  
 and thair affectionat auditeurs con-  
 straines thair tennants to zok thair  
 pleuchson zeul day in contempt of  
 Christs Natiuitie, vvhilk our lord  
 hes not left vngunifit; for thair oxen  
 ran vved and brak thair nekis, and  
 leamit sum pleugh men, as is noto-  
 riousslie knavvin in findrie partes of  
 Scotland. Of this it is manifest that  
 thay of Scotland and England are  
 different in thir substancial pointes  
 of trevv religion, baith concerning  
 the interpretation of this command  
 of God, and also touching the gou-  
 uernement of the kirk be the autho-  
 ritie and superioritie of Bischops.  
 Thairfor thay of Scotland and Eng-  
 land hes not vnitie of religion; me-  
 kil les haue thay vntie of religion  
 vwith the Lutherians in Germanie  
 vwith the Zuinglians in sweitzerland  
 vwith the Anabaptists in Holand and  
 Freisland; or vwith ony of the vther  
 sectes of protestants: Thairfor thair  
 pretendit kirk hes not this vniuersal

litie of places vvhilk is necessairlie requyrit in the trevv Catholik kirk. The onlie Romane kirk, hes this qualitie, for it is disperfit amangis al Nations of the foure quarters of the vvarld, In Europe, Asia, Africa, & America. As for Europe, it is mair nor manifest that the maist puissant contrey thair of makis publiik profession of our Christiane Catholik and Romane faith: and vvhair God hes permittit, for the sinnes of the people, that ony countray hes maid defection thairfra, vther countreyes in greater numbre hes ressauid and imbracit the same, in the Oriental and Occidental Indes. As for Asia, al the great countrey is of Prestre lean makis oppin profession of the Catholik faith, and adoris the liuing God be the halie sacrifice of the Messe; sik lyk dois the patriarch of Constantinople, and al the Christians of the greik kirk, to vvhome the great Turk givvis frie exercise of our Catholik religion, sa that thay pay to him ane ordinarie tribut: vvharmakis the vvoyage to the halie graue

knawvis that thair is daylie Messe celebrat in publik conuentis of Gray freres at Hierusalem; and presentlie the patriarch of Alexandria in Ægypt, is at Rome acknavvieg the superiorie of his halines, and desyring his assistance agains the infidelis and vther enemies of our Christian Catholik faith. As for Atrik, al the great countreyes thair of conquest be the potent king of spaine, and is God opinlie be our Catholik religion: As for America, thair is alredie conuertit, and daylie conuertis, mony kings & kingdomes of greater numbre and boundis, nor al the countreyes or prouinces of al sortes of protestants, vvha hes maid Apostacie from our Catholik faith in Europe. Thairfore the onlie Romane kirk is the trevv Catholik kirk of Christ Iesus contenit in our Creid: And be this qualitie it is discernit from al the particulare sectes of protestants, comprehendit vvithin fevv countreyes and nukes of Europe, vvhome our saueour forspekis in his Euangile su'd come in the latre dayes to dissau  
the

the people, say and euerie one of thair  
 awn particular conuenticles, *Ecce  
 hic est Christus, Ecce illic est Christus.*  
*i. Behauld heir is Christ, Lo thair is  
 Christ: Bot our Saueour sayes Nolite  
 credere .i. Belieue thame not.*

Mat. 24  
 v. 23.

The thrid qualitie of the Catholik  
 kirk, is the vniuersalitie of person-  
 nes vvhilk importis a perpetual suc-  
 cession of lausful pastors, and ane vi-  
 sible multitude of trevv professors  
 of the Catholik faith and religion in  
 al aages. This qualitie is prouin be  
 S. Paul saying, *That Christ hes geuvin  
 to his kirk, some Apostles, some Prople-  
 tes, others Emangelists, others pastors  
 and docters, to the consummation of the  
 sainctes for the vvorke of the Ministrie,  
 to the adification of the bodie of Christ,  
 Donec occurramus omnes in unitatem  
 fidei. i. Vvhil vve meit al, and be assem-  
 blis in the vnitie of faith; This assem-  
 bling of al Christians in the vnitie of  
 faith vvil be onlie at the lattre day of  
 Iudgement: Thairfor s. Paul vvit-  
 nesis that the trevv kirk of Christ  
 Iesus sal haue lausful docters and pas-  
 tors perpetuallie vnto the end of the*

Ephes.  
 4. v. 13.

9

H 5 vvarld.

vvarld. This qualitie cōuenis not to this nevv Calvinian synagoge, for the ministers thair of can not schavv ony pastor of thair pretendit kirk before Calvin and Ferral, vvha be violence of armes extrudit the Bishop of Geneue out of his Cathedral seat, and intrudit thame selfis in the Ecclesiastical ministerie, agains the lauful vocation of trevv pastors, vvhome Christ gevvis to his kirk be his estaolishit Ordre of Election, Ordination maid be imposition of hands, and Mission be lauful prelates: Thairfor thay haue not the treu kirk of Christ Iesus vvhilk is Catholik in respect of vniuersalitie of personnes. Be this it is euident that this ane Article of faith, be the vvhilk *vve belieue, that the trevv kirk of God is Catholik or vniuersal*, is mair nor sufficient to proue that the Calvinian Ministers hes not the trevv kirk of God; for thair Calvinian Synagoge hes nather vniuersalitie of tymes, places or of personnes. Thay mon ather deny this article of Christian faith, and sa incur the damnable cryme of infide.

infidelitie; or than renunce and abjure thair particulare sect, erectit be Calvin vwithin thir 60. zeares; & retourne to the mocherlie bosome of the Catholik Apostolik and Romane kirk of thair forbears.

Be thir thrie forsayd qualities of the trevv kirk, in sa far as it is Catholik, vve refus: maist euidentlie thair vaine subterfuge of ane inuisible kirk vyhilk S. Augustin proues to be fals and conuictis to be a damnable heresie, disputand agains the Donatists, the Manichæans, and vther heretical sectes, of his aage, vvha culd not schavv vniuersalitie of tymes, places, or of personnes in thair particulare conuenticles. This pretendit inuisibilitie of the kirk is groundit vpon a fals supposition that the kirk may be oppresit and altogidder ruin it. I haue alredie impugnit yis, be the perpetual stabilitie of Christs kirk agains the zettis of hel. This is a necessaire consequence; The trevv kirk of Christ Iesus can not be overthrowin be the enemies thair of: thairfore na oppression can mak it inuisible.

fible. The halie Spirit makis this manifest, declaring baith howv the Enemies of Chrilsts kirk hes inuadit and impugnit the same euin from hir infancie, and also howv the same kirk hes resitit, and beine victorious agains al thair inuasions: *Non Israel*

**Psa. 123**

(or the trevv kirk) *may say, thay haue oft tymes inuadit me from my youth-haid (beten cruel persecutions) oft tymes haue thay inuadit me from my infancie; Etenim non potuerunt mihi. i. neuertheless thay could not prauail agains me.* Christ Iesus asfistis sa his kirk be the force of his halie Spirit agains al the enemies thair of, that the mair that Sathan impugnes the same: it is ye mair glorious in the sight of the vvarld; God be his great prouidence makis his kirk to stand and augments it be the same means, be the vvhilks Sathan labours to oppresse and destroy the same. Sathan be his ministers hes ever labourit to oppresse the kirk be schedding of the bluid of the trevv membres thair of, bot Christ Iesus maid this schedding of thair bluid, the cause of  
the



the increſſement of the kirk: & thair-  
fore Tertullian ſayes, *Sanguis marty- rum eſt ſemen Eccleſie .i. The bluid of the martyres is the ſeid of the kirk:* for out of the bluid of the halie & conſtant Martyres thair ſpringis vp mony thovvſand Chriſtians, vvha conuertis to the Catholik faith, beand mouet be the confort and conſtancie of thame, vvha profeſſis the ſueit name of I E S V S amongis the burning flamines of fyre, and vthers maiſt cruel torments euin vnto the daith. The feruencie of trevv Chriſtians towardis the honor of God in tyme of perſecution, mouet the mothers and fathers to exhort thair childrene to patience and conſtancie in the middis of thair maiſt greuons torments, aſſuring thame yat thair temporal paines ſuld be recompensit vvith the æternel Ioy of the lyft come: And the great Ioy that the halie martyres of the primitiue kirk had in thair maiſt greuons paines euin vnto the daith, vvvas the cauſe that thair bourreaux and tormenters vvar conuertit to the Catholik faith,

Tertul.  
in Apo-  
loge.

faith, and sufferit maist vwillingly  
 martyrdom vwith thame, vva-  
 sching al thair sinnes vwith thair  
 auin bluid in the name of Iesus  
 Christ: Thairfore our lord causis his  
 kirk augment be the schedding of  
 the bluid of his faithful martyres,  
 agains the intention of Sathan and  
 his Ministers, vvha trauelis to op-  
 presse and destroy the kirk, be thair  
 cruel persecution of the membres  
 thair of. VVe haue ane notable pro-  
 bation of this in the dayes of king  
 Pharaos vvha trauaillit to destroy the  
 people of God, first be oppression, tor-  
 menting thame be intolerable vvorkis  
 and burdings to build houses and grait  
 townes; Nixt be slaying of al thair male  
 childrene at thair birth be the maid-  
 vvuyfs. And zit he could not destroy  
 thame; for the scripture sayes, quan-  
 to opprimebant eos, tanto magis multi-  
 plicabantur & crescebant .i. The mair  
 that the Egyptians oppresst thame, the  
 mair thay multiplait, and incressit in  
 greater numbre. VVhe haue the lyk  
 exemple of this in al the ten persecu-  
 tions of the Idolatrous Emperours,  
 agains

Exod. 1

V. 10.

V. 16.

V. 12.

against the primitive kirk, vvhilk  
 increfsit the mair, the greater perfe-  
 cution that thir Tyrans exercit  
 agains the same. The Ecclesiastical  
 historie vvitnessis, that the Empe-  
 reurs Diocletiane and Maximiniane  
 vvha exercit the tent and maist cruel  
 persecutiō agains the Catholik kirk,  
 deposit thame selfis of thair Imperial  
 dignitie, becaus thay could not ouer-  
 come the same be ony persecution  
 and oppression of the Christian peo-  
 ple, and be thair crueltie in schedding  
 of the bluid of the halie martyres; for  
 the mair that thay persecutit the  
 membres of Christs Catholik kirk,  
 thair numbres augmentit daylie the  
 mair. *In suppliciis & mortibus beato-  
 rum martyrum* (sayes S. Leo) *qui puta-  
 bantur minus numero, multiplicabantur  
 exemplo. i. VVha in the torments and  
 daithes of blisfis martyres vuar estimat  
 to be diminisht in numbres, vuar aug-  
 mentit be the exemple of the constant  
 martyres: And S. Hilaire sayes of the  
 Catholik kirk, Dum persequitur flo-  
 ret, dum opprimitur crescit, dum cen-  
 temitur proficit, dum leditur vincit,*

S. Leo  
 serm. 6.  
 de Epi-  
 phan.

S. Hilar.  
 lib. 7 de  
 Trini-  
 tate.

dum

*dum arguitur intelligit, tunc stat quum superari videtur .i. It florissis vhen it is persecutit, It incressis vhen it is oppressit; It proffissis vhen it is contemnit; It ouercummissis vhen it is hurt; It vnderstandis & growis in lerning vhen it is accusit; Toun it siandis vhen it appires to be ouerthrauin. And the halie martyr Iustinus sayes, that as the vuyne tree is maid mair fruitful, be cutting of the branchis thairof; so the Catholik kirk is maid mair birthful, be cutting away of the membres thairof in syme of persecution: For as Christ dreu al the vvarld to him be his daith vpon the croce, as he propheciet of him self saying, *Si exaltatus fuero a terra, omnia traham ad me ipsum. i. Gif I salbe exaltit (to vvit vpon the Croce) from the earth, I sal dravv al to my self: Sa the cruel daith of the membres of his mystical bodie, vvhilk is his Catholik kirk, dravvis to the vnitie thairof a great numbre to augment the greatnes of the same. Be this it is manifest, that the supposition vvhair vpon the Ministers groundis the inuisibilitie of the kirk,**

S. Iust.  
Mart. in  
dialag.  
cum  
Triph.

Ioñ. 12.  
v. 32.

is a damnable heresie: and seeing that the trevv and visible kirk, can not be destroyet be ony oppression or persecution, bot is augmentit thairbe, and maid glorious be the martyrdomes of thame vvhavillinglie suffers al sortes of cruel daithes for the publik profession of the Catholik faith in Christ Iesus: Thairfore it is a damnable heresie to imagine that the trevv kirk of God can be maid invisible be ony persecution or oppression. Mairouer thair is nathing mair repugnant to the trevv kirk of God, nor this forgit invibilitie: for it is impossible that the kirk can be vvithout faith, becaus faith is the ground thair of, and it is the cheif maister sennoun to knit al the members in vnitie of the bodie, and to conioine thame al to thair haid Christ Iesus: Bot faith can not stand vvith the invibilitie of the kirk, becaus faith forms the members of Christs kirk, and conioines thame al amangis thame selfis in ane bodie, and to thair haid Christ Iesus be visible instruments institut be God,

Nota.

to vvit, be the preaching of the vvord, and be the adminiltration of the ſacrament of Baꝝtisine; for as S. Paul ſayes, *Fides eſt ex auditu .i. faith is be hearing*; bot vvhair thair is teaching and hearing of faith thair mon be a viſible face of the kirk of God: Thairfore vvhair trevv faith is, thair mon be a viſible kirk. Lykvvayes vve ar maid Chriſtiāſ be faith vvhilk is zet in our ſaules be the adminiltration of Baptiſme: bot the adminiltration of this ſacrament importie neceſſairlie ane viſible kirk; Thairfore thair can be na Chriſtians maid vvithout a viſible kirk. I vvuld aſk than of thir gentil Miniſters vvha affirmis that the kirk hes beine oppreſſit and inuiſible a thouſand zeares as ſome ſayes, or ſoo. as vthers ſenzies, be vvhat moyan vvar the membres of that inuiſible kirk maid Chriſtians? for gif thay reſſauit Chriſtendome be Baptiſme, vvas thair nather vvater to Baptiſe thame. nor Godfather or Godmother to beare vvitnes of thair Chriſtendome? And vvhen thay come to the zeares of diſcretion vvhat

Arti-

Articles of faith beluitt thay ; seing  
thair vvas na visibill pastors to in-  
struct thame vwhat thay suld beuue?  
VWhat blindnes is it to beuue thir  
raueries of proud and vaine hare-  
tikis, vwha to elchevv the doctrine  
& decretes of the visibill kirk vwhilk  
hes florissit sen the Apostles dayes to  
our aage, repugnant to thair heresies,  
dois senzie ane inuisibill, that is to  
say, ane Platonical or Imaginaire  
kirk, lyk to ane Idce of Plato, vwhilk  
is a vaine conception abstractit from  
the substance of al solid things.

To giue some probabilitie to this  
vaine and damnable heresie, thay  
persuade to the people that the kirk  
of Christ may be inuisibill, be the ex-  
emple of the kirk in the dayes of E-  
lias : sayaud that the prophete testi-  
fies that be the persecution of king  
Achab and Quene Iesabel, the kirk  
vvas destroyit & the onlie prophete  
left alyue . Ergo say thay the kirk  
hes beine inuisibill. This is a trimme  
argument fundit vppone grosseigno-  
rance of this historie, or then be in-  
tolerable malice agains the veritie,  
forge-

3. Reg.  
19. v.  
10.

for gevvand and not grant and that  
 al thay, vvhom of the prophete spak,  
 had bene slaine in that persecutiō;  
 zit it is maist fals that the hail kirk  
 of God vvas destroyit and become  
 inuisible: becaus the p ophete makis  
 his complent of the persecutiō maid  
 onlie in Samaria, vvhaik vvas the  
 kingdome of Achab, and speikis na-  
 thing of the nixt adiacent kingdome  
 of Iudaa, vvhairin rang at that time,  
 the gund and godlie king Iosaphat,  
 vvhair thair vvas na persecutiō of  
 the people of God; as it is manifest  
 be the historie of the thrid buik of  
 the kings. Lat men consider be this  
 hovv miserablie at the simple people  
 of Scotlād dissauit in matters of thair  
 saluation be thir adulterars of the  
 vvrettin vvord of God, to impugne  
 the trevv and visibie kirk of God, be  
 perverting the manifest scriptures a-  
 gains yair hæresie the trevv kirk can  
 not be destroyet, It is Catholik haif-  
 fand vniuersalitie of tymes, and thair  
 for standis for ever. The prophete  
 Daniel certifies this kingdome of  
 Christ IESVS, *In aeternum non dissi-*  
*pabitur*

9. Reg.  
 22.



*pabatur, & altari populo non tradetur,* Dan. 2.  
*comminuet autem & consumet uniuersa* v. 44.

*regna hac, & ipsum stabit in eternum. i. It sal not be destroyet for euer; and it sal not be geuvin to ane vther people, bot it sal bryk and destroy all thaise kingdomes, and it sal stand for euer.* The angel of the Lord affirmis this, sayand to the virgine Marie, *He sal regne in the hous of Iacob for euer and thair sal be na end of his kingdome.*

Lue. 1.  
 v. 33.

Thus auld hærésie condemnit in the Donatists makis a plaine contradiction to al the scriptures, persuadand that this kingdome of Christ Iesus hes beine ouercōmit be Sathan, a-knavvleging heirby that Sathan hes had greater pouar to suppress the kingdome of Christ nor our Lord Iesus had to defend the same as S. Hierome vvrettis agains the Luciferians. And be this thay tak away the effect of Christs daith and passion, vvhilk vvas to suppress the pouar of Sathan, and to conquise a kingdome of al nations, in the vvhilk he suld regne for euer, as S. Augustin vvrettis agains this hærisie of the Dona-

S. Aug.  
lib. de  
vnitate  
Ecclef.  
& con-  
tra lre-  
ras Peti-  
liani: &  
in psal.  
101. In  
ep. Ioan  
tract. 2  
S. Aug.  
in Epist.  
Ioan.  
tract 2.  
S. Chri-  
stost. ho-  
mil. 4.  
de ver-  
bis Esa-  
ie, vidi  
dominū  
Math. 5.  
v. 15.  
S. Aug.  
act. 28.  
v. 27.

Donarists in sundrie places of his  
vvorks and conciusdis, that (as the  
psalmist sayes of Christ & his king-  
dome) *In solo posuit tabernaculum su-  
um* i. he bes. put his tabernacle in the  
sunne: This tabernacle is his kirk,  
in the vvhilk he duellis and regnes  
spirituallie amangis men; he hes plac-  
cet it in the sunne (sayes S. Augus-  
tin) becaus he hes maid it manifest,  
and in the sight of the vvarld. S.  
Chrysostome sayes, *facilius est solem  
extingui, quam ecclesiam obscurari* i.  
*It is mair facil that the sunne be extin-*  
*guishit, or be vvithout the auin licht, nor*  
*that the kirk may be obscurit, or be*  
*maid inuisible.* Christ Iesus confir-  
mes this visibilitie, comparing his  
kirk *to a citie buildit vpon a montane,*  
*que abscondi non potest* i. *vvhilk can*  
*not be hid;* and zit it is not seine he he-  
retiks, for as S. Augustin sayd to the  
Donarists, and S. Paul to the obli-  
nat leues, *sa vve say to the blindit*  
*Protestants, vvha can not sie the vi-*  
*sible kirk of God spred amangis al*  
*Christian nations.* *Incrassatum est*  
*cor populi huius, & auribus grauit-*

*audierunt, & oculos suos compreſſerunt ne forte videant oculis, & auribus audiant, & corde intelligent, & conuertantur ut ſauem eos i.* the hart of this people is growvin fat, and thay haue hard leanelie, vwith thair eares, and thay haue ſtekit thair eies: leſt thay ſuld ſie vwith thair eies, and heare vwith thair eares, and vnderſtād vwith thair hartes, and be conuertit that I may heal thame. The trevv kirk of Chriſt Ieſus, as S. Auguſtin obſeruis of Eſaie agains the denyers thair of, *Eſt preparatus mons domus Domini in vertice montium i.* Is the preparit montane of the hous of the Lord in the tope of the mountains: and it is raiſit vp (ſayes the prophete) aboue the hillis, and al nations ſal flow to it, and many people ſal gang and ſay come lat vs go vpto the montane of the Lord, and to the hous of the God of Iacob, and he ſal teache vs his vvayes, and vve ſal vwalk in his paithes: becauſe the law ſal come out of Sion, and the vvord of the Lord of Ieruſalem (and not out of the loch of Genes) VVhat can thair be ſayd in plainer vvordis to expreſſe the viſibilitie

Eſaie, c.  
2. v. 2. 3.

ibilitie of the trevv kirk, nor this  
 similitude, compairand the Catho-  
 lik kirk of Christ to a montane listit  
 aboue hillis, and set on the tope of  
 montains? VVhat grosse darknes hes  
 blindet the eies of sik men, vvha can  
 not sie the greatnes of this montane  
 of the Lord, and vvha stekis thair  
 eie through malice and hatred, that  
 thay may not sie to go vp to the  
 same, to lerne the lavv of the Lord,  
 vvhilk had the beginning at Hieru-  
 salem, & pasit throv al the vvarld?

**S. Aug.** Thay chuse rather, as S. Augustin  
 vvrettis of the Donatists, to stum-  
 ble at this montane, to thair vter  
 ruine, nor to pas vp to the same to  
 lerne the lavv of God thair, and  
 vvalk in his paithes to thair saluati-  
 on. The Lord mollifie thair indurit  
 hartes, lichtin thair blindit eie, &  
 oppin thair daif eares to heare, sie, &  
 vnderstand, *that the trevv kirk of God*  
*is the visible and invincible societie of al*  
*Christian nations professand the unitie*  
*of faith in Christ Iesus in al ages.* sik  
 as is onlie the Catholik Apostolik &  
 Romane kirk, vvhilk hes resistit and

over-

what is  
 the treu  
 kirk.

ouercummit ten persecutions in his  
 infancie of 300 zeares and vincusit &  
 repressit the furie of al sortes of here-  
 tiks; refutit and condemnit thair he-  
 resies be general Concils in al aages  
 sen Christ and his Apostles dayes: &  
 it is, as Salomon sayes, *terribilis ut* Cant. 6.  
*castrorum acies ordinata .i. feerful* (to vers. 3.  
 the enenies of Christ Iesus) *at the*  
*front of a battal rangit in ordre*: haif-  
 and the vniuersalitie of tymes, pla- Mat. 16  
 ces, and personnes; *against the vvhilk* ver. 13.  
*the zeattis of hel can not preuaile.*

This suld be a sufficient raison to  
 moue al dissauit Christians to leaue  
 thair particulare sectes of erreur and  
 perdition, and to retourne to the  
 vnitie of the halie Catholik Apo-  
 stolik and Romane kirk, frome the  
 vvhilk thay haue maid apostacie, &  
 lest the trevv religion of al thair for-  
 bears, for in the onlie Romane kirk,  
 thair is halines of lyf and doctrine,  
 & it onlie hes vniuersalitie of tymes,  
 places, and personnes: And thairfore  
 the onlie Romane kirk is the trevv  
 kirk of God contenit in this article,  
 be the vvhilk al treu Christiāns ought

I to

to belieue and confesse sayand daylie,  
*I belieue the halie Catholik kirk*. Out  
of this kirk thair is na saluatiō; vvhahes  
not this halie and Catholik kirk for  
thair mother (sayes S. Cyprian) hes  
not God for thair father; VVhar  
ar not incorporat in the mystical bodie  
of Christ Iesus be the vnitie of  
faith teachit be this halie, Catholik  
and Romane kirk, hes not Christ  
for thair head vwithout vvhome  
thairis na veritie of religion to saluati-  
on. Al doctrine and exposition  
of the scriptures that repugnes to the  
doctrine of the catholik & Romane  
kirk, vvhair of Christ is the head, is  
the inuention of Sathan, repugnant  
to the vnitie of faith, vvhilk the halie  
Spirit hes teachit in the vniuersal  
kirk of christ Iesus in al aages sen the  
Apostles dayes. VVhat greater assu-  
rance can Christians haue, that thay  
suld lerne the veritie of thair saluatiō  
at the onlie Romane kirk, nor that  
the same is the trevv kirk, vvhair of  
Christ is the haid, and the halie Spi-  
rit the teacher? as is alredie prouin  
be the euident markes thair of con-  
tenit

tenit in the forsayd article, of our be-  
 leif. Thairfor na man can lerne the  
 veritie of his saluation, bot of the  
 onlie halie, Catholik, and Romane  
 kirk. This is the onlie moyan to ac-  
 corde al Christians, and conioine  
 thame in the vnitie of faith and reli-  
 gion for thair saluation, vvhome  
 Sathan hes separat from Christ and  
 his halie Catholik & Romane kirk,  
 be diuersitie of contrarious sectes of  
 religion that brings to xternal dam-  
 nation, vvhilk is the miserable  
 end of al thame vvhahes maid apos-  
 tacie from the faith and religion of  
 thair forbears, vvhah liuet maill hap-  
 pelie in the vnitie of faith, vvhilk  
 Christ teachit be his halie spirit, spe-  
 kand be the mouthes of the laiful  
 pastors of his halie. Catholik, and  
 Romane kirk, thir fyftin hunderith  
 zeares bygaine and mair. Of thir  
 sectaires, vvhah be the craft of Sathan  
 ar brought in contempt of the doc-  
 trine of thair spiritual mother the  
 Romane kirk, and adheris to the  
 doctrine of thair flattering and dis-  
 sailful ministers in thair contrarious

2. Tim.  
4. ver. 3  
& 4.

sectes; the Apostle forsak sayand,  
*Erit tempus cum sanam doctrinam ho-*  
*mines non sustinebunt, sed ad sua desi-*  
*deria concornabūt sibi magistros, pruri-*  
*entes auribus, & a veritate quidem au-*  
*ditum auertent, & ad fabulas conuer-*  
*tetur. i. The tyme sal be, wwhen men sal*  
*not abyde hal some doctrine, bot sal heap*  
*to thame selfis maisters, zenking be*  
*thair eares, and thay sal in deid turn*  
*away thair hearing from the veritie,*  
*and sal be conuertit to fables. Is not*  
 this seine this day in al the professors  
 of contrarious sectes amangs the pro  
 testants? can ony of thame suffre the  
 hal some doctrine of the Catholik A  
 postolik & Romane kirk? hes not e  
 uerie ane of thae heapit to thame sel  
 fis maisters & ministers, as thair zen  
 king eares desirous of nevv doctrine  
 according to thair au n appetits, hes  
 mouit thame? some adhering to the  
 ministers efter the sect of Culuin; v  
 thers to the ministers efter the sect of  
 Luther: vther to the ministers of the  
 Anabaptists, following thair haid, &  
 first authour of thair sect, Memno Si  
 mon, a renegit ignorant preist of  
 Freissid



Freisland vthers efter sic sectes as aggreis beit to thair awin fantasies, reissa uand the fables & inventions of thair nevv doctors for the veritie of the Euāgile. VVhat vainer fables can thair be nor the raueries of thair ministers, persuadand euerie ane to the people of thair awin sectes, that thay teache the veritie of mens saluation; and that the vniuersal kirk of God hes errit from the Apostles dayes to thair aage? Can thair be a vainer fable nor to say and belue, that ane Calvin can not erre, or that al his expositions of the scriptures ar the dyment of the halie spirit, and that al the pastors of the vniuersal kirk of God in al aages hes errit in al things concerning mens saluation? The Messe is Idolatrie, becaus Calvin hes sa teachit, and al the halie martyres of the primitive kirk vvha hes sched thair bluid to establis this halie sacrifice of the Messe, hes errit? Ar not thay conuertit to fables vvha belies thir vaine raueries of proud & fantastik men, vvha teachis ane vther Euangile nor hes beine preachit in

the vniuersal kirk be the vniforme doctrine and commune consent of al the lausful pastors thair of, sen Christs dayes vnto our aage? Hes not God gevvin sik men over iustlie, for thair Apostacie from his halie Catholik and Romane kirk, to belue thir fables and the sprit of lies, vvhairvwith thay ar gouerner, as vvitnessis the contrarietie of thair ministers doctrine. not onlie amangis thame selfis bot also repugnes to the vnitie of that infallible faith, vvhilk the halie spirit hes teachit in al aages be the lausful pastors of the halie, Catholik, Apostolik, and Romane kirk, from Christ Iesus and his Apostles vnto our dayes? Out of the vnion and communion of this kirk thair is n saluation, as the lernit and Godlie doctör S. Hierome vvrettis to Pape Damasus: *This halie father hes recoun to the faith of the Romane kirk, again al the turbulent heresies of his dayes, & spekand to the Papes halines he concludis. Ego nullum primum nisi Christum sequens, beatitudini tue id est, Cathedre Petri et communione consortior. i. I followand*

The commendation of ye Romane kirk be al ye antiquitie.

S. Hier. ep. 57. ad Damasum.

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loman name firſt bot Chriſt, am conioi-  
 nit in ſelloſchip to your bliſſitnes, that  
 is to ſay, to the chaire of S. Peter. *Qui-  
 cunq; extra hanc domum agnum com-  
 derit profanus eſt. i. vukafouer ſal  
 eat the lambe out of this houſe is pro-  
 faine.* S. Auguſtin ſayes lykvvayes,  
 that in the Romane kirk *ſemper Apo-  
 ſtolica Cathedra viginet principatus. i.  
 the primacie of the Apoſtolicall ſeat ever  
 flouriſh.* S. Ambroſe confeſſis that  
 he followis in al things, *tipum & for-  
 mā Romanæ Eccleſiæ. the tipe & forme  
 of the Romane kirk.* The lernit doc-  
 tors of the former aages acknavvle-  
 git the halie auctoritie and incorrup-  
 tible doctrine of the Romane kirk,  
 and producit the ſame to repreſſe al  
 the hereſies of thair dayes. The ha-  
 lie martyre Cyprian vvrettand to  
 Pape Cornelius, callis the Romane  
 kirk *Radiceſ & matricem Catholica  
 Eccleſiæ. i. the rute and mother of the  
 Catholik kirk:* And in the ſame epiſtle  
 he callis the Romane kirk, *Eccleſiam  
 principalem, unde unitas ſacerdotalis  
 exorta eſt. i. The principal kirk, of the  
 vvhilk the unitie of the preiſtkind diſ-*

S. Aug.  
 ep. 162.  
 ad epiſ-  
 cop. Do  
 natiaſt.

S. Amb.  
 lib. 3. ca  
 1 de ſa-  
 cramē-  
 tis.

S. Cypr.  
 epiſ. ad  
 Cornel.

Ibidem.

Ibidem  
Rom. 1.  
verf. 8.  
Tert. in  
prescrip  
aduer-  
sus he-  
retic.

Hovv  
ignorāt  
yan ar  
thay  
vvha de  
nyes yet  
S. Petre  
vas in  
Rome.

S. Iren.  
lib. 3.  
cap. 3.  
ad vers.  
heret.

arise; and sayes, *that to the Romans kirk, vvha is faith the Apostles commendis greatumlie . perfidia habere non potest accessum, i. falses can haue no access.* The lernit Tertulian sayes, *Felix Ecclesia Romana cui totam doctrinam Apostoli cum suo sanguine profuderunt, i. happie is the Romane kirk to the vvhilk the Apostles hes zet out al doctrine vvith thair bluid, he declaris that thir Apostles vvar S. Peter vvha vvar crucifiet in Rome, and S. Paul vvha vvas headit thair and S. Ihone vvha vvas cassin in a tun of burnand oile, out of the vvhilk the Lord deliuerit him vvithout ony harme. S. Irenæ refutis the heretikis of his aage be the doctrine of the Romane kirk, vvhilk vvas fūdit be the tua glorious Apostles S. Peter and S. Paul, schannand that the faith vvhilk the Romane kirk vessauit from the Apostles, come to his aage, Per successiones Episcoporum. .i. be the succession of Bischops; and thairfore be it be cerfandis al thama vvha teachis vther doctrine ather be thair auin vvikit self loue, or be vaine glorie, or be blindnes; and he con-*  
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cludis of the Romane kirk, *Ad hanc Ecclesiam propter potentiorē principalitatem necesse est omnem consuevire Ecclesiam, hoc est, eos qui sunt undiq; fideles .i.* It is necessarie that al berkes, that is to say, the faithful of al the vvarld, consuevne and accord vwith this Romane kirk, becaus of the mightier principalitie tharof: so he inferre that the trevv faith and religion vvhilk the Apostles establisit in the Romane kirk descendit to the posteritie be the continual succession of the Papes of Rome, vvhome he names be ordre vnto his dayes. Tertulian refutis the heretiks of his aage be the same argument; for haifund rekinit the ordre of the Bischops of Rome, succedād to S. Peter, he concludis. *Consignant aliquā tale heretici .i. Lat heretiks sēzis ony sik thing, as this linial succession of lausful Bischops descēding from S. Peter in Rome.* S. Augustin vsis the lyk prescription agains the Donatists and vther heretiks of his aage, concludand that thay vvar teachers of heresie, and enemies to Christ and his kirk; becaus thay had not continual

Ibidem.

Tertul.  
in presc.  
ad vers.  
hæres.S. Aug.  
ep 169.  
ad Gene  
rosam.

succession of lausful Bischops descending from the Apostles, be vvhoe Christ conseruis the vnitie of faith and religion in histrevv kirk. Be the same argument vve proue that the pretendit ministers of Scotland ar teachers of heresies, becaus thay haue not in thair sect linial successiō of lausful Bischops descending from the Apostles, to vvhome Christ Iesus hes gevv in the chaarge to conserue the vnitie of doctrine in al aages, as it vvas first establisit be the Apostles. The onlie Romane kirk can schavy this. Thairfore the onlie Romane kirk is the trevv halie and Catholik kirk of Christ Iesus, out of the vnitie of the vvhilk thair is na veritie of religion that bringis to saluation.

OF



# OF THE NUMBRE, NA- TURE, AND EF- fect of the Sacramentis in the Euangelical Lauv.



HE halie and 2. Tim.  
Catholik kirk 3. vers.  
vvhilk is the Pil 45.  
lar and sure grūd  
of al veritie in  
religion, he tea-  
chit in al aages

from the Apostles dayes, that thair  
is seuin Sacramētis institut be Christ  
Iesus in the Euāgelical lau, vvhilks  
ar seuin pillars to sustene and vp-  
hauld the great hous of God, as Sa-  
lomon forspak in his prouerbis: to  
vvit, 1. BAPTISME, 2. CON-

FIR-

Prou. 9  
vers. 1.

FIRMATION, 3. PENITENCE, 4. THE SACRAMENT OF THE ALTARE, 5. EXTREME VNCTION, 6. ORDRE, 7. MARIAGE. Thir ar instruments of Christs daith and passion, to apply the merites thair of to vvs for our sanctificatiō; & thairfore thay confer grace, vvhilk springis out of Christs pretious v woundis, to sanctifie thame vvha ressauis the same vvorthellie to thair saluation. Sathan the father of al lies and heresies, inuyous of our sanctificatiō maid be thir seuin instruments of Christs daith and passion; hes intyfit thame, vvhome he hes dissauit be his Ministers, to mispryse, contemne, and cast away fyue of the seuin call and thame bastard sacraments, as ye Ministers of Scotland hes prescryuit in ane Article of thair negatiue faith: and of the vther tua, this rusit serpent, hes perswadit be the same Ministers, that thay haue na force nor vertevv to sanctifie the vvorthie ressauers thair of, sayand, that thay ar nude signes and takins, seruand onlie to seal vp  
the



the promises of Christ in our hartis,  
 and to represent the spiritual graces  
 of God; denyand that thay confer  
 grace to vvs for our iustification and  
 inuair sanctificatiō. This is ane pesti-  
 lent and pernicious heresie; for it de-  
 fraudis thair saules, vvha believes the  
 same, of thair inuair sanctification,  
 vvhilk thay suld ressaue be the appli-  
 cation of Christs daith and passion  
 maid be thir seuin sacraments: Thay  
 do not onlie deny this application  
 maid be the sacramē s of christs bluid  
 sched vpon the Croce for our redēp-  
 tion, bot alio thay deny the chāf fun-  
 dament of our saluation, affirming  
 that the corporall daith of Christ  
 vpon the Croce and the scheduling of  
 his pretious bluid, is not sufficient to  
 redeime vvs from hel, vvhilk is the  
 maist horrible and detestable blas-  
 phemie that Sathan could inuent  
 agains the vvork of our saluation:  
 Thay ar constrainet to pronunce and  
 defend this sacrilegious blasphemie  
 vvith thair patriarch Calvin, becaus  
 thay can not vther vvayes mainteine  
 thair damnable heresie agains purga-  
 torie

The nu-  
 nisters  
 denyes  
 that  
 Christs  
 death  
 vpon  
 ye cro-  
 ce is suf-  
 ficient  
 to rede-  
 me vs.

Luc. 16.  
verf. 22.

torie and the lymbe of the patriarches, vvhilk the Euangile callis *Abrahams bosume*, to the vvhilk the guid Angels conuoyit the pure and iust Lazarus saule, vvhen the vvikit Angels drevv the riche glourtons saule to the infernal pit of hel, for his intemperat, vncharitable, and vvikit lyf. The occasion of this blasphemie is: The Catholiks prouit the lymbe of the fathers before Christ, and purgatorie, be the Article of our beleif.

**HE DISCENDIT TO HEL:** Thay askit of Calvin, as vve do of the Ministers, vvhy Christ descendit to hel, & vvhat he did in thaise lavv places vnder the earth, vvhen his bodie vvas buriet and remainet in the graue the space of thrie daves? The Catholik kirk hes theachit in al aages, that Christ in his saule descendit to the lavv places, to communicat the first fructs of his deith and passion to the iust men vvha vvar in the lymbe vnder the earth, to delyuer thame out of that prisone, vvhair thay vvar detenit vvithout paine, and to mak thame participant of his gloire.

Christ  
descen-  
dit to  
hel to de-  
lyuer ye  
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sau'es  
out of  
the  
lymbe.

gloire. The prophete Zacharie prophetic this sayand of Christ, *Tu quoque in sanguine testamenti tui eduxisti viros tuos de lacu in quo non est aqua*, *Thou also has brocht out thy bund prisoners in the blind of thy testamēt of the loch vvhair in thair is na vvater*; this prophetic vvitnessis sa plainlie that Christ delyttert thame vvha vvar in prison vvithout paine, be the vertevv of the bluid of his testamēt sched vpō the Croce, that the Ministers ar compellit to disguise & peruert this scripture be thair scottis translation in this maner, *Thou also salbe sauet throw the blind of thy covenant, I haue losed thy prisoners out of the pit vvhair in thair is na vvater*; This Calvinian text importes ane horrible blasphemie, that Christ suld be sauet in the bluid of his testament. Deseruit he ony damnation fra the vvhilk he suld be sauet, vvha vvas the immaculat lamb of God vvithout al spot of finne? Secundlie this Calvinian text refers this losing of thir prisoners to ane vther nor to Christ, sayand, *I haue losed thy prisoners*; bot the prophete sayes that  
Christ

Zach. 9.  
vers. 11.

Christ lavvhit chame in the bluid of his Testament : Thairfore this prophecie affirmes that Christ descendit to hel, to delyver the saules of the iult out of the lymb of the fathers .

1. Pet.  
3.v. 19.

3. Peter affirmes also that Christ descendit to thir prisoners sayand, *In quo & his qui in carcere erant spiritu veniens predicavit . i. In the vvhilk he cūming in the spirit, preachit to thame wha vvar in prison ;* be this it is manifest that vvhēn Christ descendit to hel, & come in his saul to the lymbe of the fathers, he preachit and declarit thair ioyful delyuerance out of that prison throvv the merites of the bluid of his testament . 3. Paul vvitnessis that neuer ane enterit in heauin before Christ oppinnit the same sayand *Nondum propalatam esse, sanctorum viam adhuc priori tabernaculo habente statum . i. The vvay of the 3ainth vvas not xit oppinit sa lang as the first tabernacle (the auld testament) retēnit the awin estait :* Thairfore the iust before Christ ēterit not in heauin bot vvas transportit to Abrahā's bosume,

Heb. 9.  
verf. 8.

in the lavv pairs vnder the earth,  
vvhilk

vvhilks ar callit hel; not meaning the hel of condemnit faules out of the vvhilk Christ delyuent nane, for our that hel thair is na redemption. The zeattis of heauin vvar stekit be the sinne of Adam, as Moises signifies sayand, *that God set a Cherubin (an Angel) before the paradise of plaisure, and a fyrie schaikand sword to keep the vway of the tree of lyf.* Neuer ane opin- nit this vway before Christi Iesus: Bot he chainging the estate of the first ta- barnacle or auld testament oppinnit the zeattis of heauin. Thairfore the ministers teachis a dānable here- sie, agains the effect of Christs daith and passiō affirming that the Iust be- fore Christ, enterit in heauin. Be this it is manifest, that Christ be his dis- cension to hel, did delyuer the faules of the Iust out of the limbe of the fathers, & tunk out of purgatorie sik as plaist his diuine maiestie. The chatholiks in ferrit of this, agains Calvin, as vve do agains the ministers of his sect, that thay mon ather deny this article of thair beleif, or then confesse the limbe of the patriarches before Christ, and also

Gen. 3.  
vers. 24.

Ma. 27.  
verf. 36.

also purgatorie. Caluin had na vther  
fubtrifuge, bot to inuent ane nevv  
damnable and execrable expofition  
of this Article, fayand that Chrift  
descendit to hel, not that he paffit  
doun in his faul to the foir fayd lavv  
places, bot becaus he sufferit in his  
faul the paines and torments of ane  
cōdemnit & disperat man: he aug-  
mentis this blasphemie, affirming  
that he pronuncit the vvordis of dis-  
peration vpon the Crosse, vvhen he  
fayd, *Deus meus, Deus meus, ut quid  
dereliquisti met my God, my God, vvhy  
hes thou left me?* Ar thir the vvordis  
of a disparit man? The disparit, vvha  
suffers the torments of hel blasphe-  
mis God and al his vvorkis; bot  
Chrift be thir vvordis confelsis the  
halie n<sup>m</sup>: of God, making his com-  
plent be a forme of a maist humble  
and Godlie prayer, that he vv as left in  
his manha d to suffre sa grevvous  
tormētis for the redemption of man-  
kynd. Thairfore it is ane detestable  
blasphemie to say vvith Caluin, that  
thir ar vvordis of disperation, or that  
Chrift Iesus disparit in ony of his

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torments for he vvas euer in the fauor of his heauinlie father, and redemit vs mair nor sufficientlie be his greuous torméts and corporal death vpon ye croce . Calvin denyis this sufficiencie of Christs daith and passion vpon the croce for our redemption, in thir maist execrable vvordis, vvhiik he callis not onlie halie and godlie , bot also ful of great consolation; *Nihil actum erat* (sayes he) *si corpore tantum morte defunctus fuisset Christus .i. thair hadleine na thing done*(for our saluation) *gif Christ had diet the onlie corporal death*: Is not this to deny that Christs dolorous daith vpon the Croce is sufficient to redime vvs .O execrable! O detestable! O horrible blasphemie ! Thair efter he sayes that not onlie his bodie vvas gevvin for the price of our redemption, *sed aliud maius & excellentius pretium fuisse, quod diros in anima cruciatus damnati ac perditioni hominis pertulerit .i. bot thair vvas ane vther greater and mair excellent price, that he sufferit in his saul the cruel torments of a condemnit and lossed man* : This nevv

Euan.

Cal de  
2. inst.  
cap. 16.  
sect. 10.

Euangelist vvil that Christ diet the  
daith of the saul, vvhilk is to sustene  
the tormentes of a condemnit man,  
and this he callis the descension of  
Cal. lib. Christ to hel. He pronuncis ane vther  
z inslit. execrable sentence of his tyfte Euan-  
cap. 16. gile sayand, *Et sane nisi p̄na fuisset*  
Sect. 12 *particeps Anima, corporibus tantum*  
*fuisset redemptor .i. and surlie except*  
*the saul had beine participant of paine,*  
*he had beine onlie redempteur of our bo-*  
*dies.* VVhat could Sathan inuent sa  
execrable as this, against the vertevv  
of Christs daith and passion vpon  
the Croce? VVhat deuilege doctrine  
is it to deny that Christs bluidie sa-  
crifice vpon the Croce is sufficient  
to redime mankynd? Thair pestilent  
heretiks in the beginning dressit  
thair Euangi'e: o iampu, ne the image  
of Christ crucifiet, making it in the  
rank of execrable Idols, vvhills ar  
the images of fals Gods: Thair efter  
thay dressit the same against the ver-  
trevv of Christ crucifiet and daid  
vpon the croce for our redemption.  
Is not this to take away the funda-  
ment of our saluatiō? Thay thocht it

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not aneuch to impugne the' vnblu-  
die sacrifice of Christ Iesus in the  
messe, vvhilk puttis vs in daylie re-  
membrance of his bluidie sacrifice,  
and to giue him daylie thankis for  
the vvork of our redemption be the  
effusion and oblation of his pretious  
bluid vppone the altare of the croce;  
Bot also thav haue interpryfit be the  
instigation of Sathā, vvha vvas ouer-  
come be Christs daith vppone the  
croce, to take away the verrevv and  
sufficiencie thair of, vvhilk is to abo-  
lis the effect of Christs cuming in  
the vvarld, and to destroy alluterlie  
the trevv Euangile of Christ Iesus,  
and his Evangelical lavv. This sal be  
manifest be the refutation of the for-  
mer heresie: first be the doctrine of  
Beza: secundlie be Caltrins avin doc-  
trine in ane vther place repugnant to  
this his avin heresie: Thridlie be  
manifest scriptures.

Beza exponand the verset of the  
psalme allegir be S. Peter in the secūd A. 2.  
of the actes of the Apostles, *nō derelin-  
ques animam meā in inferno*. i. Thou  
sal not leaue my saul in the hel, re-  
pro-

proches to his maister Calvin, vhaie name he conceal's for reuerence, that in the exposition of the Article of Christs disension to hel, he takis hel falslie for the intolerable paines of condemnit saules, thinkand that he could not vthervvayes deny iustlie Purgatorie and the Lymbe of the fathers, out of the vvhilk Christ deliuerit the saules of the iust, vvhavvar detanit thair vntil his cūming: he callis the former exposition horrible and detestable. Lat the ministers heir accorde thair first Apostles the ane accusand the vther of monstrous and horrible doctrine: Lat men also of solid vvrit, Iudge be this gif thir first auctheurs and pillars of that sect had vnitie of faith and religion or not? Beza baith to eschevv Caluins blasphemie, subdevvand Christs saul to the paines of hel, and also to persist in his heresie agains purgatorie, inuentis ane vther exposition of this Article, and of the former passage, sayand that Christs descending to hel signifiet na vther thing, bot his laying in the graue, sa he

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he confundiſe thir tua articles of our belief, as thocht the deſcenſion of Chriſt to hel and his buriall vvar bot ane thing, vvhilk the Apoſtles hes maid diuers articles: he peruertis alſo the former text of the pſaime taking hel for the graue, as thocht this verſe ſpokin of Chriſt, *thou ſal not leaue my ſaul in hel*, ſignifiet this, *thou ſal not leaue my bodie in the graue*: The Miniſters adulteris the ſame verſe be thair ſcottis tranſlatiō ſayand, *thou ſal not leaue my ſaul in the graue*; thay vvil that Chriſts ſaul vvas layed in the graue, bot Beza refers this to his bodie. Is this to haue vnitie of doctrine in tranſlating and expōning of the Bible, contrariouſlie efter mens fantaſies? Beza adornis this hereſie vvith ane nevv blaſphemie be this his nevv tranſlation in thir vvordis, *Non derelinques cadaver meum in ſepulchro. i. Thou ſal not leaue my daid Carion in the graue*. VVhat blaſphemie is it to cal the incorruptible bodie of Chriſt Ieſus a daid Carion? dois not a Carion importe putrefaction and corruption, vvhilk can not be

Psal. 15.

be attributit to ye pretious and incorruptible bodie of Christ Iesus layed in the graue: for the halie spirit sayes of it be ye psalmist, *Nec dabis sanctum tuum videre corruptionem .i.* Nather sal thou giue thy halie anetie (or feil) corruption. As Beza vvas aschamit of his maisters doctrine, becaus it contenit ane horrible blasphemie agains the glorious saul of Christ Iesus; the Bezas disciples suld be aschamit of his doctrine, becaus it contenit ane execrable blasphemie agains the pretious and incorruptible bodie of Christ Iesus layed in the graue. This sophist playes the gramariane to mak his heretical exposition probable to the ignorant, taking his argument from the ambiguitie of the greik vword *adās*, vvhilk some tyme signifies hel, vther tymes the graue. He transferris this vword from the ecclesiastical signification, vvhair in al the ancient doctors takis it in this passage, for hel or lavv places of the patriarches, and of vthers iust men before Christ; and thrauis it agains the meaning of this text to the vther signi-

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nification of a graue, and vvhilk is  
mair intolerable he takis the saul for  
the bodie, takand a spiritual sub-  
stance for a corporal. vvhik is al-  
togider absurde. Thairfor this expo-  
sition of Beza as it repugnes to the  
vther of his maister Caluin, concer-  
nin: this Article, sa it is in ye self,  
baith fals, erroneus, and blasphem-  
us. It repugnes also to the doctrine  
of S. Paul saying that Christ *descendit*  
*in inferiores partes terra .i. passit down*  
*to the inuair partes of the earth*: Bot  
Christ vvas not buriet in the infe-  
riour partes of the earth, for the Euā-  
gile vvitnessis that he vvas layed in  
ane nevv tumbie of a heuvin staine  
vvhilk vas not diepe in the earth, as  
thay knauv vvha hes maid the vvoy-  
age to Christs halie graue at Hieru-  
salem: Thairfor it is ane heresie to  
confund the descensin of Christ to  
hel vvith his buriel in the graue: of  
this it is manifest that our Catholik  
exposition of Christs descension to  
hel, conuenis the pure veritie that  
vvhil as his bodie vvas in ye graue  
ye space of thrie dayes as sayes S. Au-

Eph. 4.  
verl. 9.

K gustin,

gustin, his saul was in the lymbe of the fathers, to confort thame be his glorious presence, and to delyuer thame out of that auld prison: Thairfor Caluin is a blasphemous liar referring this hel to the paines of a cōdemnit persone, vvhilke he sayes, Christ sufferit in his saul, as thoche our Saueour had not maid ful satisfaction for our redemption be his bluidie sacrifice and corporal daith vpon the Croce.

This is refutit be Caluins auin doctrine in any vther place. VVhen he impugneth the halie sacrifice of the messe, he trauellis to perswad that it repugnes to the perfection of Christs bluidy sacrifice vpon the Croce, for sayes he, Gif Christs bluidie sacrifice was perfyte in the self for the accomplishment of our saluation, the sacrifice of the messe is superfluous: and vvhā acknowledge the messe mon confesse that this bluidie sacrifice is imperfyte: he subsumes that the bluidie sacrifice of Christ is perfyte and euech for mens saluation: he prouis this perfection, according to our Catholik doc-

doctrin, be S. Paul in diuers places  
of his epistle to the Hebreues, and be  
Christ him self affirming the same  
vpon the Croce, sayand *consumma-* Heb. 9.  
*tum est. i. The vwork of mans saluation* vers. 26  
*is persytit and endit.* Of this Calvin in- & 10.  
fers, and that verie vveil, *Christus mor-* vers. 10  
*iens testatur vno suo sacrificio perfe-* 14. &  
*ctum esse & impletum quicquid in sa-* 26.  
*lutem nostram erat, i. Christ deand vrit-* Ioa. 19.  
*nessis that al things necessarie for our* ver. 30.  
*saluation vvar persytit and accomplisht* Calvin.  
*be his onlie and sacrifice.* O inconstant l. 4. inst.  
& double spiritit heretik. Gif Christs cap. 18.  
bluidie sacrifice vpon the croce, ac- sect. 3.  
complisht al that vvas necessaire for  
mans redemption, as Christs awin  
vvordis bearis; vvhy blasphemis Ioa. 19.  
thovv than, that Christ be his corpor- ver. 30.  
al daith vpon the Croce, maid not  
ful satisfaction for our sinnes? VVhy  
beliues yovv dissauit caluinist, that it  
behuisit Christ to pay for thy redemp-  
tion, *Maius & excellentius pretium. i.*  
*a greater and mair excellent price,* nor  
the schedding of his maist pretions  
bluid; nor the offering vp of his lyf,  
and his suffering the maist cruel daith

vpon the Croce / A blasphemie  
 vvorthe of the xternal punition of  
 hel: vvha belives this, ar not vvor-  
 thie to be redemit be the precious  
 bluid of Christ Iesus. The least drope  
 of Christs bluid sched for our redép-  
 tion, is mair nor sufficient to redime  
 a milion of vvarldis gif yair vvar sa-  
 mony: rea the least action of Christ  
 Iesus vvas mair nor meritorious for  
 our ful redemption: for the verrevv  
 dignitie and merite of ane action, de-  
 pendis vpon the verrevv dignitie and  
 merite of the personne vvha produ-  
 cis the action, Bot the personne of  
 Christ Iesus is his onlie diuine per-  
 sonne, vvhilke is of infinite dignitie  
 and verrevv; thairfore the least of his  
 actions done for our redemption, is  
 mair nor sufficient to merite and  
 mak satisfaction for the finnes of al  
 the vvarld. VVhat blasphemie is it  
 thát to say vvith Calvin that Christs  
 descending to hel, vvas to suffre in  
 his saul, the paines of a condemnit  
 man: and that the paines vvhilke he  
 suffert, and his corporal daith vpon  
 the croce, vvas not sufficient to re-  
 dime



dime vvs.

This heresie is also refuted be manifest scriptures, S. Peter attributis the vvork of our redemption to Christs corporal daith and passion vpon the croce sayand, *peccata nostra ipse pertulit in corpore suo super lignum.* 1. He baire our sinnes in his bodie vpon the tree of the croce; And S. Paul sayes, it plaist God the father to reconcile be Christ al in him *pacifeing be the bluid of his croce*. Gif Christ hes pacifeit al things be the bluid of his Croce: and *hes reconcilit al in the bodie of his flesche be daith*, vvhy blasphemis thovv, diffauit Ca uinist, that his corporal daith vvas not sufficient to redime the? VVhy beliueth thovv that he descendit to hel to pay a greater and mair excellent price for thy redemption, nor the schedding of his pretious bluid vpon the Croce? Is not this to deny the effect of his cumming in the vvarld? belue Christ him self saying, *the Sonne of man is cummit to giue his lyf for the redemption of man.* Gave he not his lyf for our redemption be his corporal daith vpon

1. Pet. 2  
ver. 24.

Coll. 1.  
ver. 20.

ver. 22.

Mat. 20  
ver. 28.

- Eph. 1. the Croce? *In him*, sayes S. Paul, *habemus redemptionem per sanguinem eius.* i. *We haue redemption be his bluid:*  
 vers. 7. S. Peter sayes, *that vve are redemit, not be gold nor siluer, but be the pretious bluid of the immaculat lambe Christ Iesus, vvha hes affixit to ye croce,* sayes  
 1 Per. 1 S. Paul, *the handvvret that vvvas against*  
 ver. 18. *vvvs;* becaus of this benefyt of our re-  
 & 19. demption be Christs bluidie sacrifice  
 Coll. 2. : vpon the croce, the Apostle teachit  
 ver. 14. Christ, and yat crucifiet: he puttis al  
 & 15. his gloire in the croce of our lord Iesus. In this consistes our ful redemption. Nather dois the vnbluidie sacrifice of Christ Iesus in the messe repugne to the perfection of his bluidie sacrifice vpon the croce, as Calvin inferris maist falslie, becaus this vnbluidie sacrifice is not offert for our redemption; for Christ accomplishe yat be his bluidie sacrifice anes offert, and sal neuer be reiterat as S. Paul teachis to the Hebrevvves, bot it serues to apply the merites of his bluidie sacrifice for remission of our finnes, and for the thankful and daylie memorie of his daith and passiō vntil  
 his

Heb 9.  
 & 10.

his cumming againe: This repugnes not to the vvork of our redemption, bot makis it fruitfull to vvs . Be the contraire this Calvinian Euangile accusis the bluidie sacrifice of Christ vpon the croce of imperfection, and denyis the accomplisment of our saluation thairbe ? vvhy tendis to prepaire the vvay to the great Antichrist, vvha may easelie persuade be his Calvinian doctrine, that Christ is not the trevv Messias , becaus the prophetes vvitnessis that the trevv Messias suld redime the vvarld be the schedding of his bluid and corporal daith vpon the croce. Bot Calvin and his adherent Ministers deny this redemption of mankynd be his corporal daith vpon the croce: The Calvinists mon ather affirme this blasphemie , or than renunce thair heresie denyand the descension of Christ to hel for the releif of the lust saules, detinet in the lymbe of the Fathers. and in purgatorie.

This is than ane sure fundament of mens saluation, that the bluidie sacrifice of Christ Iesus vpon the Croce,

is mair nor sufficient to redime al  
mankynd: This is the foueraine me-  
decine of our saules; And albeit that  
Christ hes died sufficientlie vpon the  
Croce for al men, zit al men ar not  
sauuet throu his daith and passion,  
becaus the vertevv of his mentori-  
ous daith is not applyit to al men;  
This application of Christs daith and  
passion is maist necessaire for mens  
saluation. For a medicine or ane em-  
plastre albeit neuer sa seueraine and  
excellent to hail al sorte of vvoundis,  
zit it hailis nane except it be applyit  
tharto: Euin sa Christs daith and pas-  
sion, vvhilke is the foueraine medi-  
cine of our saules, albeit it be of suffici-  
ent vertevv to hail the vvoundit  
saules of al the vvarld: zit it is not of  
efficacie to hail actuallie ony bot on-  
lie thame to vvhome it is applyit be  
sik meanes as Christ hes institut in  
his kirk, sik as ar cheiffie thir seuin  
Sacraments, vvhilks he hes maid ne-  
cessaire instruments to apply the me-  
rites of his daith and passion for our  
sanctification. The Caluino!arre mi-  
nisters imbracing the doctrine of  
thair

their maister Caluin, denyis this ver-  
tue of the sacraments to apply the  
merites of Christs death and passion  
for our sanctification, to reteine vn-  
sanctified soules in ye snares of sathan.  
This is prouen be thrie damnable  
heresies of yair negative sayth. The  
first is agans ye Nature of ye sacra-  
ments. The secund is, denyand ye  
treue nombre of thame. The thrid,  
takand avay ye vse and effect of ye  
same.

As for ye nature of ye sacraments  
of the Euangelical law, the vniuer-  
sal kirk of Christ Iesus hes euer defi-  
net thame to be *visible and external*  
*signes of ane vnvisible & internal grace.*  
*ordenit be Christ, to be instrumentall cau-*  
*ses of the same grace whilk thay repre-*  
*sent, and conferrin to vs for our sancti-*  
*fication.* This definition contenis the  
difference betuix the sacraments of  
the Euangelical and Mosaical law:  
albeit thay conuene in sa far as thay  
ar baith external signes of internal  
grace: zit thay differ that the signes in  
the sacraments of the Euangelical  
law, conioinit vvith the sacramental

The de-  
finition  
of a sa-  
cramēt.

vwordis of God, ar the instrumental causes of the inuuart grace, vvhilk thay represent to our external iensis, and, as instruments of Christs daith and passion, conferris this sacramental grace for thair iustification and inuuart sanctification vvhā rassauis the same vvorthelie. *Qua est ista vñ*

**S. Aug.** *agua* (sayes S. Augustin ipeking of the vvater of Baptisme) *qua corpus tangit & cor abluit. i. vvhāt force and vertervv is this of vvater. vvhilk touchin the bodie and vvaschein the saule.* Albeit vvater hes not the vertervv of the self to vvasche the saul from synne, nor zit is the instrumental cause of ony spiritual grace be the auin nature: Zit God vvha lies maid vvater of nathing, hes gevvin ane supernatural vertervv to the vvater in Baptisme, to concur vvith the sacramental vvordis, to produce and confer inuuart grācē in the vertervv of Christs daith and passion, to vvasche thair saules vvha ar Baptiset, and to sanctifie thame inuuartlie to ane nevvnes and cleines of lyf. This is manifest be S. Paul saying, *Christus mundat Ecclesiam suā*

**Epē. 5.**  
**vers. 26**

*lavando*

*lauacro aqua in verbo vite. i. Christ*  
*claingie his kirk be the lauer of vvater,*  
*in the vvord of lvs.* Thairfore Christ  
 makis this layver of regeneration  
 (as S. Paul callis Baptisme) ane in-  
 strumētāle cause of his inuisible grace,  
 be the vvhilke he purges & sanctifies  
 vvs in vvartlie : In this schynes the  
 guidnes of God, vvha *disponit al things*  
*svveitlie*, to accommodat him self Sap. 4.  
 to the capacitie of our vvaik nature,  
 bringing vvs in the knavvlege of his  
 inuisible graces, vvhilks he gevvis to  
 vvs be his halie Sacraments, be visi-  
 ble signes, vvhilks represents to vvs,  
 and vvookis in the same graces.  
 Nather could vve vther vvayes  
 knavv thir graces easelie, for our  
 knavvlege hes the beginning from  
 our external sensis : Thairfor God of  
 his guidnes brings vvs to the knavv-  
 lege of his inuisible graces, vvhilks  
 he gevvis to vvs be his sacraments in  
 his lavv of grace, be external signes,  
 vvhilks ar manifest to our external  
 sensis. This is then the nature of the  
 sacraments of the Euangelical lavv,  
 nocht onlie to represent to vvs inui-  
 sible

sible graces be external signes, bot also to be the instrumental causes of the same, vvhair of God is the chief and principal efficient cause, and vvorkis the same in vs be his sacraments, as be effectual instruments of Christs daith and passion; to apply the vertevv and merites thair of to vvs, for our invvare sanctification. Bot the sacraments of the auld lavv, albeit thay vvar external signes of inuarr graces; zit thay had not vertevv of thame selfis to produce and confer grace for mens sanctification, and thairfore S. Paul callis thame *infirmamenta*. i. vvaik and indigent elements, becaus thay had na vertevv to confer grace for mens iustification. S. Augustin declaris this difference saying, *Alia sunt sacramenta dantia salutem, alia promittentia saluatorem: Sacramenta novi testamenti dant salutem, Sacramenta veteris testamenti promiserunt Saluatorem.* .i. The sacraments ar vthers, vvhilks gevvu salvation; vthers; vvhilks promissis the saueour: The sacraments of the newv testament gevvu health and salvation:

Gal. 4.  
 vers. 9.

S. Aug.  
 in Psal.  
 83.



*the sacraments of the old testament, promise and designat the same to us. Baptisme* (sayes S. Peter and S. Paul) *James vvs;* thairfore it is an instrumental cause of our iustification frome original sinne, and of our inward sanctification, vvhilk brings to saluation: Bot Circumcision had not this vertevv. Sathan be his Ministers peruertis this sound and maist necessaire doctrine for mens saluation, denyand be thair Calvinian Euangile, this nature of the sacraments of the Euangelical lavv, for thay cal thame nude, bair, and nakit signes of inuisible graces; and deny is that thay ar instrumental causes of inward grace, or conferrit the same for our sanctification: sa thair pretendit lavv is not the lavv of grace, bot a lavv of bair signes, and of a vvor estait nor vvas the Mosaical lavv: for the sacraments and sacrifices of the Mosaical lavv, vvar ma: r viue signes to represent Christ and his graces, nor ar the bair signes of vvater, braid, and vvyne, in this Calvinian Euangile. *A sacrament,* sayes Calvin, *is an external simbole be*

1. Pe. 3.  
ver. 21.  
Tit. 3.  
ver. 6.

Cal. lib.  
4. instit.  
cap. 14.  
Sect. 1.

the

the vvhilk our lord sealles in our consci-  
ence the promises of his guid vvil toward  
us, to sustein the vvaiknes of our  
faith, and vve againe testifie our goddis  
affection towardis him, baith before him  
and his Angels and also before men: This  
is a trime definition vworthie of Cal-  
uins fyft Euangile to mak follis faine  
of fair promises of sik things vvhair-  
of thay neuer ressaue the substance,  
and thairfor ar neuer enritchit be the  
same. VVhat suld it auile to a pure  
seik man. that a souerain medecinar  
suld seal vp in a paper, a faire promis  
to hail him, and zit neuer purgit him  
of his seiknes, nor restorit him to his  
health, be gevvyn to him ony effec-  
tual medecin? vvald not this mede-  
cinar be estimit a dislaitful ruiner of  
this pure seik man? Sa playes Calvin  
vvith pure seik saules, vvha vvald be  
purgit of thair spiritual seiknes of  
daidlie finnes: he proponis to thame  
nakit sealis of nude promises for thair  
purgation, and gevvys thame not the  
soueraine medecins of spiritual gra-  
ces, vvhilks suld purge, hail, and sanc-  
tifie thair saules. Sa baith his bair sealis  
and

# SACRAMENTS 231

and naked promises, or vnfruitfull to  
 mens saluation: his sacraments ar  
 fraudulent inaris to attrap facile igno-  
 rant, and foolish men, in the net of  
 heresie, to thair perdition, beand (rus-  
 trat of the spiritual graces vvhilk  
 thay suld ressaue be the trevv sacra-  
 ments, to hail and enrich thair seik  
 and pure saules. This definition is al-  
 so fals, for it can na vvayes conuene  
 to the Baptisme of zounge bairnes,  
 bec. us the vse of raison is necessaire  
 for al thame, that hes conscience: bot  
 zounge bairnes hes na vse of raison:  
 how can Baptisme than seal the pro-  
 mises of God in zounge bairnes con-  
 science, vvhilk thay haue not? VVhat  
 folie is it to belue this vaine Calui-  
 nisme? Mairouer it is a grosse igno-  
 rance to belue that Baptisme seallis  
 the promises of Gods guidvvil to  
 help the vvaiknes of faith in infan-  
 tes; vvhat faith hes infantes to be  
 helpit be Baptisme? Ar thay faithful  
 before thay be incorporat in Christs  
 bodie, and maid Christians be Bap-  
 tisme it self? Finallie vvhat folie is it  
 to belue that thir bairnes vvha hes  
 not

not the vse of raiſon teſtifies and profeſſis before God, the Angels, and men, thair godlie affection towardis thair Creator? Thir ar the raueries of Caluins definition: VVhilk the blin-  
dit people of Scotland bevvirchit be his factious Miniſters, imbracis for the lycht of the Euangile, and veritie of thair ſaluation. VVo be to thir Miniſters, vvha perſvvadis thir heresies to the ſimple people, and brings thair ſaules thairbe to perdition; *vVo be thame, vvha callis darknes lycht, and lycht darknes*: This ſame curs fallis vpon thame vvha believes thair heretical doctrine, agains the trevv nature of the ſacraments, vvhilk the Miniſters hes cauſit thame deteſt, in ane blaſphemous article of thair negative faith.

Id. 3.

The nō  
bre of  
ſacram.

Thir dogmatizars preſcrvues alſo ane vther article of thair negatōns of trevv faith, agains the numbre of the hialie ſacraments reiectand ſvve thair of, calland thame haſtard ſacraments, as ſayd is. This herſie repugnes to the ſound and vniforme doctrine of the general Concile of Florence, con-

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uocat be Pope Eugenius, the fount of  
 that name, for the instructiō of the  
 Armenians; and vniō of the Oriē-  
 tal and Occidental kirk; In the vlt  
 the fathers of the Latine and Greik  
 kirk cōsentit in the numbere of sevin  
 sacraments In the Euangelical law,  
 as Christs vninersal kirk had teachit  
 in a ages before thame. The same  
 Concile declaris the progre vnter  
 of euerie ane of thame, to vvit: that  
 be Baptisme vve ar regenerat and  
 borne againe be a spiritual birth, to  
 Christ and his kirk: be Confirmatiō,  
 vvhā ar regenerat, ressaues augmen-  
 tation of grace and ar strenthint in  
 the faith of Christ Iesus, to professe  
 the same bauldlie agains al the ere-  
 mies thair of: Be the sacrament of the  
 Altare, the vvorthie ressaues thair of,  
 ar nourisit be the spiritual fūd of  
 Christs pretious bodie and bluid, vn-  
 der the external formes of braid and  
 vwyne. to the immortal gloire of  
 thair saules and bedies: Be the sacra-  
 ment of Pœnitence vvhā ar fallin in  
 the spiritual seiknis of the saul be  
 sinne, ar hailit spirituallie and resto-  
 rit

Baptis-  
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Confir-  
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Eucha-  
ristie.

Penitē-  
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**Extre-  
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ction.**

**Ordre.**

**Maria-  
ge.**

rit to the staite of grace: Be the sacrament of Extreme vnction, vvha ar in extremitie of daith, ar fortifier vvith the internal vnction of the halie Spirit, reissauet be this sacrament, agains al the assaultes of Sathan in that last and maist dangerous battal of al thair lyf tyme: Be the sacramēt of Ordre, the kirk is gouernit and multipliet spirituallie, becaus the Pastors and Prelats thairof, ar procreat and ordenit be this sacrament and ressaues baith grace and pouar to gouerne the same, and aucthoritie to ingendre spiritual children, be the administration of the vther sacraments: As be this sacramēt of Ordre Christs kirk is multipliet spirituallie: sa it is augmentit corporallie be the sacrament of Mariage: for it gevvit grace and pouar to mariet persones, to procreat lausful children, to augment the numbre of Christs kirk: Be this vve may sie hovv ingrat and malicious bastards of Christs kirk, ar the ministers, vvha, of thir seuin sacraments, reiectis fyue, calland thame bastard sacraments: Bot seing  
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that euerie one of thir fyue conferris spiritual and inuisible grace, be external and visible signes; na vthers bot sones of Sathan, and bastards of Christs kirk, can deny thir to be trevv sacraments of the Euangelical lavv. Thir ministers ar also bastards to thair father *Caluin becaus he grants that Ordre, vvhilk he calls Imposition of handis in the trevv and lausful ordination and creation of ecclesiastical men, is a sacrament*; sa he makis thrie sacraments, vvhilk thay deny: he excusis him self that some tyme he acknavvlegis onlie tua sacraments, for then he sayes, he vnderstandis the onlie sacraments commune to al the membres of the kirk; gif this vvar trevv, vvhly suld not his sectaires giue thair supper to young bairnes, and to madde persones of thair sect? Be the same ansvere vve see how vaine is thair argument, vvhā concludis that Mariage is not a sacrament, becaus preists ar not mariet: Seing Caluin acknawles is that Ordre is a sacrament, albeit it conuenis not to al the membres of the kirk; vvhly suld

Cal lib.  
4. insti.  
cap. 14.  
sect. 20.  
& cap.  
19. sect.  
31.

fuld thay deny that mariage is a sacrament, albeit it cōuenis onlie to temporal personnes, & zit not to thame al: for some of thame kepis the halie estait of virginitie, vvhilk S. Paul *preserris to Mariage*, albeit it be honorable in the self: And our Sauceur sayes in the Euangie, *Quidā castrauerunt seipos propter regnum celorum*, some hes libbt thame selfs for the kingdome of heauin, sik as hes vouet chastitie to be mair able to serue God in a halie lyf, vvhilk S. Paul commendat greatumie: and *desyris al men to be lyk him self*, keipand virginitie and vnmaried. Be this vve sie also how vainelie Caluin and thir ministren obiectis agains the Papes halines, & vther Prelats of the Catholik kirk, as thocht thay vvar sik, vvhorne S. Paul forf'ak *su'd come in the latter dayes, forbiddand mariage and meats*, vvhilks God hes creatit to be vressaun *vvisht thankis geuving*: Thay peruert this scripture, and thravvis it to a fals sens: for the Apostle spekis as the ancients sayes, of heretiks vvhā fuld forbid mariage and certaine meats, at thocht

1 Cor.  
7. v. 32  
& seq.

Mat 19  
ver. 12.

1 Cor.  
7. ve. 7.

Cal. lib.  
4. instit.  
cap. 9.  
ver. 14.  
cap. 12.  
ver. 23.  
1. Tim.  
4.

6 Chry.  
Th. op.  
1. Amb.



thocht thay vvar euil of thame seluiss  
 lyk as vvar ye Montanists the Marcio  
 nists, the Manichæans and Encratites.  
 Thay teach hit that it vvas euil and vn-  
 lawfull to eat flesche, and vvald not  
 suffice to slay any beaist, zea nocht a  
 lousse as S. Augustin vvrettris agains  
 Faustus Manichæus, sayand that thir  
 beaistis vvar creatur be a vvirk of God,  
 becaus of the harme thay did to mē:  
 thay fearit to slay thame lest thay  
 suld do damage to thair parents de-  
 pertit saules, vvhuks thay tenziet (as  
 did Pythagoras) to be transportit  
 from ane bodie to another. Thir ar  
 the heretiks vvhome S. Paul forisak  
 suld come. VVhat ignorance or ra-  
 ther malice is it to thravv and apply  
 this scripture agains the Catholik pa-  
 stors, cōis athar the Pape, or any in-  
 ferieur pastor or prelat, forbid mari-  
 age as thocht it vvar euil in the self?  
 Dothay not daylie celebrat Mariage  
 as ane verrie honorable & indissolu-  
 ble band & acknavvlegis it to be of  
 greater dignitie, nor cōis thir minist-  
 ers? for thay commend it to the peo-  
 ple, as does S. Paul, for a great sacra-  
 ment

S. Aug.  
 s. Hier.  
 lib. i. cō-  
 tra Iouā-  
 ni.

S. Aug.  
 contra  
 faustū  
 Mani-  
 chæum.

Epel. 3.  
 ver. 32

**Rom. 7**  
**vers. 2.** *ment, vvhilk sanctifies mariet per-  
 sonnes, and conioines thame in ane  
 halie band vvhilk can not be brokin du-  
 ring thair lifestyme: bot thir Ministers  
 denyis al sanctification maid be Ma-  
 riage and estimates les of it nor of a ci-  
 uil contract: Thairfor it is fals that  
 the catholik pastors forbidis Mariage.  
 As for preists, vvha maries not, thay  
 micht haue mariet before thay maid  
 vou of chastitie, bot efter the making  
 of this Vou, it is not lifsome to thame  
 to marie, for the scripture sayes*  
**Psa. 75.**  
**ver. 12.** *Vouete & reddite vota vestra Deo. I. vou,  
 and randre or keip your Voues to God:*  
 This makin of voues of chastitie, po-  
 uertie, and obediēce in religious per-  
 sonnes, thir dogmatizars abhorres  
 and detestes in ane vther article of  
 thair negative faith, becaus the first  
 authours of thair sect vvar renegat  
 preists, and Apostat Monkis and bre-  
 res, vvha to inioy thair fleschlie plai-  
 sures, brak thir voues maid to God  
 and his halie kirk. Nather dois the  
 Catholik prelats forbid meats as euil  
 and vnlifsome of thame selfis, albeit  
 thay prescryue certane dayes and ty-

mes

mes to fast, and abstene yairfra as  
 hes euer beine obseruit in the kirk of  
 God: Bot thir fleischlie and Epicurian  
 Ministers (amangs vvhome thair Pa-  
 pe maid a iumptuous banquet on  
 guid fryday in Edinburgh to the En-  
 gis Embassadeur, to celebrat the do-  
 lorous memorie of Christs daith and  
 passion ) preachis this to be vnli-  
 some, that thay may fil thair bellies  
 vvith nourisand meats, vvhen thay  
 plaife, This is the libertie of thair Cal-  
 uiniane Euangile to fars thair bellies  
 vvith delicat flesche on frydayes  
 and saterdayes: and to chuse the son-  
 day to fast and murne, in staid of ce-  
 lebrating the loyful memorie of  
 Christs resurrection on sonday,  
 vvhillk is ane pestilent heresie con-  
 demnit in the primitive kirk: Tertu-  
 lian sayes, that it is ane sacrilege to  
 command fasting on sonday; Epipha-  
 nius vvitnensis, that Aerius vvas  
 condemnit be the hail kirk as here-  
 tik, becaus he and his sect fastit on  
 sonday: S. Augustin sayes that vvha  
 sa euer fastis on sonday scandalis  
 the hail kirk. The godlie Iudith chusit

Tert. de  
 corona  
 militis.  
 Ephip.  
 contra  
 hæreses  
 S. Aug.  
 Epi. 46.  
 & lib.  
 retracta  
 tionum

not

Judit 3  
Vers 6.

not sik tymes to fast, vvha ( as the scripture layes ) *fastit al the dayes of hir lyf prater sabbathia, & Neomenias, & festu domus Israel. i. except the sabbat is and the first day of new moones, and the feasts of the hous of Israel; t or sik festiual dayes ar not institut for murning and fasting, bot for reioicing, and to celebrat vvith ioy the great vvorkis of God done for mens saluation, vpon sik dayes: Bot thir Epicurians peruertis thir halie constitutions of Christs vn.uersal kirk, and t ravvis the former scripture agains the same. And for thair fleschlie libertie to eat flesche in forbiddin daves, thay allege this scripture, that* *vvhilk entris in the mouth fylis not the saul: Alb it that flesche entering at ye mouth fylis not the saul; zit the breking of the command of the kirk be eattin of flesch on frydday and vther tymes forbiddin desylis the saul, and randers the transgressors culpable of æternel dwith. It vvas not the aple that detylit Adams saul; bot the breking of the command be eattin of the forbiddin aple, desylis his saul, and maid*

Mat. 15  
Vers. 11.

Gen. 3.

St. Augustine  
De Civitate Dei

*him guiltie of eternal daitk, vvhilk he had incurrit, gif he had not done penitence, during his lyf tyme.* Of this is it manifest that the Ministers aduerts the former scripture thravving it against the Catholiks, vvhather nather forbiddis mariage, nor ony kynd of meate, as thocht the one or the vther vvar euil in the self; thay honor Marriage and al the vthers of the sevvin sacraments, as necessarie instruments institut be God for our sanctificatiō, albeit in dyuers sories, as the necessitie of Christs kirk requyris. The Ministers denyis this numbere of the halie sacraments, and brings the people in contempt thair of; and be this thay frustrat thame of the trevv instruments of thair sanctification, vvhilk makis thame ane easie buting to Sathan.

Their thrid heresie contenit in ane vther article of thair negative faith, is against the vse of the sacraments, denyand that thay confer grace *ex opere operato* of the vorkvvrocht, that is to say. be thair awin verreev, in far as God, vvhather is the Aucteur of

L grace

grace & Nature; vvoorkeis grace in  
 mēs saules be devv administration of  
 thir sacramēts for thair iustification;  
 and inuarr sanctificatiō; sa that vvha  
 ar baptesit ar maid iust be this sacra-  
 mental action, and administration  
 of Baptisme, and nocht be the vvor-  
 thines and verrevv of the Baptiser,  
 nor zit of him vvha is baptisit: sik-  
 lik, the vniust and penitent sinners,  
 ar restorit to inuarr iustice, be the  
 devv administration of the sacramēt  
 of Penitence. The ministers ar con-  
 stranit to deny that the sacraments  
 deulie administrat serues to this vse,  
 or that thay haue verrevv of thame  
 selfis, and be thair institution, to cō-  
 fer grace for mens iustification and  
 inuarr sanctification; for gif thay  
 confessit this veritie, thay vvald be  
 conuictit of tua damnable heresies,  
 first affirmand that vve ar iustifiet  
 be faith onlie, vvhilk is fals. Becaus  
 vve ar restorit to iustice and rich-  
 tecusnes be this sacramental graces  
 Nixt, affirmand thair iustice imputa-  
 tiue, as thocht our iustification, vvar  
 be imputation, vvhilk is lykvvayes  
 fals

fals; for seing the sacraments confer-  
 ris grace for our invvart sanctificatiō  
 thairfor the vvorthie reissauers thair-  
 of ar restorit to trevv inherent iusti-  
 ce, as is sayd in the treatise of the  
 Halines of the kirk. This then is the  
 vse of the sacraments of the Euange-  
 lical lavv, to confer grace for purga-  
 tion of our finnes and invvart sanc-  
 tification. This is manifest be Baptis-  
 me, for *Ananias* sayes to S. Paul at his  
 conuersion, *Exurge, & Baptizare, &*  
*ablue peccata tua.* i. Arise, & be Bapti-  
 st and vvasche away thy finnes: he sayes  
 not arise, be lieve & vvasche away thy  
 finnes: Albeit that faith be ane neces-  
 saire disposition in thame vvhar  
 cume to the zearis of discrecion, to  
 ressiue the sacramental grace of Bap-  
 tisme, for thair iustification; Zit na-  
 ther the faith of the reissauers, nor of  
 the administrateurs of Baptisme, pro-  
 ducis this grace, be the vvhilk thay  
 ar maid iust, and restorit to richte-  
 ousnes. It is Baptisme it self that  
 vvorkis this grace. *ex opere operato*,  
 that is to say, be the auin vertevv, in  
 as far as God vsis it to be ane instru-

Act. 22.  
 ver. 16.

ment of our sanctification : This same shal be manifest be the particular treatise of the rest of the sacraments.

Of this it is euident that thir Calvinolatre Ministers teachis not the trevv Euangelical lavv to the people vvhome thay dissaue; for the Euangelical lavv can not be vwithout trevv sacraments, vvhilks conferris grace for the invvart sanctification of the obseruers of the same lavv . This is prouin be S. Paul declaring the difference betuix the Euangelical and Mosaical lavv : that the sacrifices and sacraments of the Mosaical lavv had not verrevv of thame selfis to confer grace, nor to bring to perfection be invvart sanctification the obseruers thairof; and thairfore he sayes *that the auld lavv vvas abrogat propter infirmitatem eius & inutilitatem* i. for the vvaiknes, and vvnprofitablenes thairof. It vvas vvaik and vnprofitable, becaus it had not sacraments, vvhilks had verrevv of thame selfis to sanctifie invvartlie the obseruers thairof, and to bring thame to ve perfection of invvart iustification and halines of  
lyt

Heb. 7.  
ver 18.



lyf; Thairfore the Apofle fubioints,  
*nihil ad perfectum adduxit lex. i. the*  
*law brocht na thing to perfection:* The  
 vvorkis and sacraments of the auld  
 law vvrocht not iustification ex  
 opere operato, that is to fay of thair  
 auin vertevv, bot onlie ex opere ope-  
 rantis, that is to fay, of the vvork of  
 the vvorker, or of the vvorthines of  
 the administrator, in fa far as thay  
 vvare done be obediēce towardis God,  
 and throw faith in Christ to come:  
 Bot the Euangelical law brings the  
 trevv obfervers thair of to perfection,  
 becaus it contenis sacramēts vvhilks  
 bes vertevv of thame felfis, to confer  
 grace for the invvart fanctification  
 of the vvorthie reffauers thair of, in  
 the vvhiik confifts thair perfection in  
 the staite of grace in this lyf, vvhiik  
 bringis to the staite of gloire in the lyf  
 to come, for this caufe the Euangeli-  
 cal law is callit the law of grace. 29  
 S. Ihon: obferuis the difference be-  
 tuix it and the Mofaical law, fayand  
*Lex per Moysen data est. gratia & veri-*  
*tas per Iesum Christum facta est. i. the*  
*law vvras geuvin be Moyses, grate and*

ver. 12

Ioan. 1.

ver. 17.

*veritie vvas maid be Iesui Christ.* Bot  
 Christ Iesus vvorkis this grace in the  
 obseruers of this Euangelical lavv, be  
 the sacrifice and sacraments thair of,  
 to bring thame to ye perfection of  
 ane clein and sanctified lyf: Thairfore  
 the trevv sacraments of the Euange-  
 lical lavv hes this veritevv of Christ  
 Iesus to confer grace for the invvart  
 sanctification and halie perfection of  
 the obseruers of the same lavv. Bot  
 thir Calvinolatre Ministers confessis  
 that thair sacraments hes not this  
 veritevv, to confer grace for thair  
 sanctification; bot callis thame bair  
 signes and nakit takins to seal vp the  
 promises of Christ in thair conscien-  
 ce, and to represent the graces of God,  
 vvithout al communication thair of  
 to the ressauers of ye sacraments, Ze  
 thay haue intyfir thame, vvhome  
 thay dislaue, to subscriue the forsayd  
 articles agais the Nature numbre,  
 and vse of the sacraments, obseruit  
 be the papes halines, and al the lausful  
 pastors and prelats of Christs halie  
 Catholik kirk in al aages: Thairfore  
 thay haue not the trevv sacraments  
 of

of the Euangelical lavv, and consequentlie, thay haue nather the trevv Euangile of Christ Iesus, nor his Euangelical lavv; thay deffraud the people, vvhome thay dissaue, of the sacramental graces, vvhilk they sould ressaue for thair iustification and in-vvart sanctification: vvitout the vvhilk they can not be saued. This far concerning the nature, numbre, and vse of the sacraments in general: It restis to declare euerie one of thame in particulare.

## THE SACRAMENT OF BAPTISME.

**T**HE first of the seuin Sacraments is Baptisme, vvhilk vworkis in vs the in-vvart vvasching of our saules from sinne, vvhilk it represents be the external signe of vwater; and be the sacramental grace, vvhilk it conferris to vs, it sanctifies vs in-vvartlie, and restoris vs to innocencie of lyf, als clein from sinne, as vvas Adam at his first creation, of ane Angel in heauin; thairfore it is ane instrumental cause of our iustifica-

Epho. 5.  
ver. 26.

tion. This is prouin be S. Paul saying, that Christ sanctifies his kirk and makis it halie be Baptisme, *Mundans eam lauacro aqua in verbo vita* i. cleinsing it be the lauuer of wwater in the woord of lyf: Bot Baptisme could not cleinsge the kirk of God, gif it vvar a nakit signe, as the Minillers affirmes, and gaue not grace throwv the bluid of Christ Iesus to sanctifie the ressauiers thairof: Thairfor Baptisme is an instrument of Christs daith and passiõ to confer grace for the sanctification of the ressauiers of the same, for thair saluation for this cause S. Paul sayes to Titus *Christi sanas vos* be the lauuer of regeneratiõ, and S. Peter sayes, *Saluos nos facit Baptisma.* i. Baptisme *sanis vos*. Of this it is euident, that this first sacrament of Baptisme is an instrument of our saluation throwv the daith of Christ, S. Paul confirms this sayand, *Quicumque Baptisati sumus in Christo Iesu, in morte ipsius Baptisati sumus.* i. al wee, wwe ar Baptiset in Christ Iesus, wwe ar Baptiset in his daith; sa that Baptisme hes verreev and force of Christs daith and passiõ,

Tit. 3.  
verf. 6.

1. Pet. 3  
ver. 21.

Rom. 6.  
verf. 3.

to purge vs of our finnes , and restore vs to the blisfull estate of grace. Without this Baptisme thair is no saluation, for Christ sayes , *Except Iohn. 3. a man be borne againe he cannot enter in the halie Spirit , he can not entre in the kingdome of heauin.* And for this great necessitie of Baptisme the halie and vniuersal kirk of God hes decretit that maidvvyfis and vther laik personnes may baptise in tyme of necessitie gif the bairnes be in danger to die or thay can be conuoyed to be baptisid be ye pastors of the kirk: *because vve ar conceauit and borne in sinne* quhilk (as S. Paul sayes ) *deserues eternal death,* makis vs slaues to Satan , and excludis from the kingdome of God: from the vvhilk sinne Baptisme purgis vve, makis vs children of God in his halie kirk, and vverthie to be airtes of his heauinlie kingdome: Thairfor S. Paul callis it, *the laver of regeneration.*

Rom.

Tit. 3.  
vers. 5.

Be it vve ar borne againe to a newnes and cleines of lyf: be it vve ar maid Christians , and incorporat in the bodie of Christ: be it vve ar maid

fones of God be Adoption to be aires  
 of his æternel heritage : and vvithout  
 it the bairnes of the faithful ar na  
 mair Christians nor the bairnes of  
 Turkis and leues: thairfor the Minis-  
 ters vvha sayes that the vnbaptiset  
 bairnes ar sauet be the faith of thair  
 par-ents, ar execrable perverters of the  
 Euangile and cruel murtherars of  
 thair saules, and cause of thair dam-  
 nation ; becaus thay let thame die  
 vvithout Baptisme, *vvithout the*  
*vvhilk Chriſt ſayd to Nicodemus that*  
*none can entre in the kingdome of hea-*  
*uē.* VVhat excuse can ſik inhabitants  
 of Scotland pretend before the tribu-  
 nal ſeat of God to eſchevv thair iuſt  
 condemnation, vvha hes ſubſcryuit  
 in thair negative faith, a deteſtation  
 of the former Catholik veritie, con-  
 cerning the veretvv and neceſſitie of  
 Baptisme: vvha ſuffers &ea mainten-  
 is thir vnlavvful preachers vvha be  
 the poyſon of thair doctrine ar the  
 iuſt cauſe of the condemnation of  
 thair children, vvha dies vvithout  
 Baptisme? Sal not the bluid of thair  
 bairnes, vvha peris throvv thair  
 mainte-

Ioan. 3.  
 ver. 5.

## CONFIRMATION 239

maintenance of thir rauening vvolfis, be crauit not onlie of thair Ministers of Sathan, but also of thame vvha takis thair protection, and imbracis thair doctrine for the veritie of thair saluation? Lat thame not flattre thame selfis, for thay vvil randre cōpte at the dreidful day of iudgement, & ressaue according to thair vvorkis, and indure the eternel paines that thair vnbaπτist bairnes suffers be thair negligence. and mair grevvous torments nor thairs, gif thay die in this heresie vvithout repentence.

## THE SACRAMENT OF CONFIRMATION.

**T**HE second Sacrament hes diuers names for diuers respects; first it is callit Confirmation, from the effect that the sacramental grace vvhilk it conferris, vvorkis in vvs, to confirme and fortifie vvs in the grace ressauid be Baptisme, and to augment the same for our fortification, agains the tentations of sathan vvhen vve cum to the years of discretion. Secundlie  
S.Cy-

B. Cyp

S. Cyp.  
lib. 2.  
epif. 1.S. Aug.  
lib. 2.  
contra  
litteras  
petilia.  
ca. 104.

S. Cyprian callis it imposition of handis, from the external rite and forme obseruit in the administration thair of, be imposition or laying on of Bischops handis vpon thame vvha ar Confirmit. This godlie martyre callis it a sacrament in expres vvordis, in lyk maner as Baptisme. S. Augustin callis it, the sacrament of Chrisme from the material cause thair of to vvith Chrisme vvhilk is composit of beaulme mixit vvith oyle of oliues, and hallouit be a Bischop, to represent the svveit odeur of a sanctified lyf, and the fatnes of the graces of God, to augment in vvs feruent devotion, and the lycht of sincere faith: This sacrament gevvys force and vertevv for al thir spiritual effectis, vnder the external signes and rites obseruit in the administration of the same. *Sacramentum Chrsimati*, (sayes S. Augustin) *in genere visibilium signaculorum sacrosanctum est sicut ipse Baptismus* i. The sacrament of Chrisme in the kynd of visible signes is halie, evin as Baptisme it self. Of this it is manifest that the Calvinolatre Ministers ar blasphem-



# CONFIRMATION 759

blasphemers of the doctrine of the  
primitiue kirk, denyand this to be a  
sacrament, and calland it a bastard  
sacrament, follouand thair first father  
and auetheur of that heresie, callit  
Nouatus, of vvhome descendit the  
heretical sect of the Nouatians. This  
Nouatus fel in heresie, (sayes Euse-  
bius) and vvas possessit vwith the  
deuill becaus he ressaunt not this  
sacrament of Confirmation: and  
Theodorett witnesis that he vvas  
the first vvhā denyit this sacrament.

Our Catholik veritie concerning  
this sacrament is confirmit agains  
this heresie, be expres scriptures, for  
it is vvretting in the actes of the A-  
postles, that S. Peter and S. Iohnē pas-  
sēt dōune to Samaria, and be imposition of  
thair handis thāy gaue the halie Spirit  
to thame vvhome S. Philippe had  
conuertit to the faith, and Baytist, as  
S. Luc sayes in thir vvordis: *Tunc im-  
ponebant manus super eos, & accipiebāt  
Spiritus sanctum. Then thāy layed thair  
handis vpon thame, and thāy ressaunt  
the halie Spirit. VVha can dout but  
this Confirmation is a sacrament*  
neces-

Euseb.  
lib. 6.  
hist. 12.  
35.

Theod.  
li. heret.  
fabula-  
rum.

Acto. 8.  
ver. 17.

necessaire for our saluation, in the Euangelical law, seing he the external signe of laying on of the Apostles hands, to vvhome the Bischops succede in the Catholik kirk (as S. Hierom sayes) it gevv is the halie Spirit, and graces thair of, to thame, VVha res- laues the same. S. Paul is a faithful vvitness of our invvart Confirma- tion, and anoynting be the graces of the halie Spirit gevv in be this sacra- mēt, sayand; *It is God vvha Confirms vvs vvith xovv in Christ, and vvha he anoyntis vvs, & he also markit vvs, & gevv in vvs the pledge of the halie Spirit in our hartis.* Thir ar the spiritual ef- fectis, vvhilks this sacrament baith reopresentis and gevv is to vvs, as the forme thair of signifies in thir vvor- dis: *Consigno te signo Crucis & Confir- mo te chrismate salutis, In nomine Pa- tris, & Filij, & Spiritus Sancti. i. I con- signe and mark the vvith the signe of the croce, and Confirms the vvith the Chrisme of saluation; In the name of the Father and of the Sone, and of the Halie Spirit.* The external marking be the signe of the Croce vppone the forer, repre-

Hiero.  
contra  
luciferi-  
cos.

1. Co. 1  
ver. 21.  
Et 12.

# CONFIRMATION 255

represents the internal marking of the soul with ye signe and vertew of Christs daith and passion, to be a valliant soldat of Christ Iesus, to fecht vnder the signe of his Croce: The external vnction of Chrisme, signifies the internal vnction of the holie Spirit. be his sevvinsfauld graces, of vvildome, of intelligence, of sciēce of Concile, of Strenth, of feir, of godlines, be the vvhilks vve ar armit to professe bauldlie our Christian faith in Christ Iesus, agains al the enemies thairof, and to resist to al the tentations of Sathan: And seing this Confirmation gevvīs vvs this spiri- tual strenth, be the external signe of imposition of handis and vvvar vnction: It follovvis that this is a ve- rien cessaire sacrament for mens sal- uation, speciallie in th s age vvhair- in regnis sa mony damnable here- lies, as vve sie in sum partes of Eu- rope. Be the same, it is also evident, that the onlie Bischops ar dispensa- tors of this sacramēt, to thame onlie vvhaar alredie baptisic: *for s. Philippe,* vvhā vvas onlie a deacon, *Baptist* A.A.A  
thamā

thame vvhome he had conuertit to the Christian faith in Samaria, and had not pouar to confirme yanne bot S. Peter and S. Ihone vvha vvar Apostles pallsit doune from Ierusalem to geue thame this sacrament of Confirmation.

The notable differences betuix Baptisme and this sacramēt of Confirmation ar; that be Baptisme our lord regenerats vvs to a nevv lyf, be Confirmation he bringis vvs to the perfect increissement of this lyf: He reſtauris vvs be Baptisme in the numbre of his soldats to a spiritual vvear, be Confirmatiō he fortifies vvs vvith spiritual armes, to vvithstand al our spiritual enemies: Be Baptisme he makis vvs his sones be adoption, to inherit his heauinlie kingdome, be Cōfirmation he gevvys to vvs, as to pupils or fatherles, the halie Spirit to be our Tuteur, Conforter and Defender: Be Baptisme he gevvys effectual remission of al our sinnes, be confirmation he gevvys vvs a strong support of his graces and vertevvis to accōplish a guid vvorkis, and to over-

come

some al contraire and cuil vvorkis. The Ministers defraudis the people of this spiritual force denyand this sacrament, and the verrevv thair of, and be this thay mak thame ane easie praye to Sathan; vvhiik is the miserable and deplorable end of thair Calvinian Euangile, to vvyn saules to thair maister Sathan.

## THE SACRAMENT OF PENITENCE.

**T**HE thrid sacrament is Penitence, vvhiik conferis grace throvv Christs dath and passion, applyit to al penitent sinners, be absolution of thair sinnes, gevvyn be a consecrat preist, to al thame, vvha ar disposit to ressaue the same, vvith contrition of hart, confession be mouth, and satisfaction be painful vvorkis for thair iniquities. Sathan vvha is invycus that sinners suld haue this soueraine medecine, and singular remaid to purge and heal thair vvoundit saules, of thair corruption be actual sinnes, committit efter thair Baptisme, hes persuadit to vnconstant,

and

and lycht spiritit men, that the pastors of Christs kirk, hes not pouar to remit sinnes be the administration of this halie sacrament: thay cloke this damnable heresie be a fals pretext, pretendand to keip the honor of God, sayand that it appertenis onlie to God to remit sinnes, and to absolue men thairfra. The Ieues vsit the same obiection agains Christ Iesus our Souerain pastor of our Catholik kirk, *vwhen as he (as man) remittis the sinnes of the paralitik: for the scribns and pharisees obiectit that he blasphemit because (sayd thay) it appertenis onlie to God to remit sinnes.* The ministers denyand that the pastors of Christs kirk hes pouar to remit sinnes, takis the defence of thir blasphemous Ieues agains Christ Iesus, to plant Iudaisme amangis the people vvha imbraces thair doctrine. Thair great Rabbin is not aschamit to allege this pharisaical obiection agains Christ, in his saxt sermon concerning the repentance of king Ezechias, to mainteine this heresie, sayand that the *Pharisees vuar not ignorant that*  
 God

Matt 9.

Marc. 2.

Luc. 5.

Maistre  
 Robert  
 Bruce in  
 his saxt  
 sermon

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God onlie miſts forgive ſinnes. Ho  
 ſubioines are manifeſt lie againſt the  
 Euangile ſaying, that Chriſt approueth  
 this phariſaical obiection partlie ſi-  
 lence. partlie ratifieth it be a miracle. This  
 is a manifeſt perverting of the Euan-  
 gile, becauſe our ſauour paſſeth not  
 this ouer be ſilence; but reprocheth  
 ſharplie to the Iues, and in their per-  
 ſonnes to their Iudaical Miniſters,  
 vvhha makis their auditeurs Iues in  
 this behalf, ſaying to the one and the  
 others, *Quid cogitatis mala in cordibus*  
*uiſtris. i. vvhhy think ye evil in your*  
*hartes.*

Rebuiks he not heir the peruerſe  
 cogitation of the ſcribes and phari-  
 ſees, murmuring againſt him, becauſe  
 he as man remitteth the ſinnes of the  
 paralitick, and eſtimate him blaſphe-  
 mous for this action, vvhilk they  
 ſayd apperteneit onlie to God? againſt  
 vvhais hereſie anſwer for the defence of  
 our Catholick veritie our Sauour  
 ſaith, *ut autem ſciatis, quia filius homi-*  
*nis habet poteſtatem in terra dimittendi*  
*peccata, ait paralytico. surge, tolle lectum*  
*tuum, & vade in domum tuam.* But that re-

Matt. 9.  
 ver. 4.  
 Luc. 5.  
 ver. 22.

Matt. 9.  
 ver. 6.  
 Luc. 5.  
 ver. 24.

may know, that the sone of man hes power to remit sinnes vpon the earth, he sayes to the paralytik, Ryse, tak vp thy bed, and gang to thy house. Dois not Christ be thir vvordis impugne the former calummie of the Ieues? Dois he not heir defend his auin cause agains thair fals accusation, that he not on'ly as the sone of God, bot also as the sone of man, had pouar to remit sinnes vpon the earth? Dois not this confirme our Catholik veritie, that not onlie God, bot also men as pastors of the kirk, hes pouar to remit sinnes? Our Saueour confirmit his pouar and auctoritie to remit sinnes: becaus he taking away the sinnes of the paralytik vvhilks vvar the cause of his parlytie, (as the spiritual seiknes of the saule is comunlie the cheif cause of the corporal seiknes of ye bodies) did restore him to his health of bodie, efter he had renderit to him the health of his saul be remission of his sinnes: And the people vvha assittit to his disputation of the Ieues agains Christ, estir thay saw this miracle, to confirme the pouar of Christ,

Christ  
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Christ, as man, to remit sinnes; & to  
 heal the seik be this benefit of grace,  
*glorificauerunt Deum* (sayis S. Ma-  
 thewv) *qui dedit talem potestatem homi-* Mat. 9.  
*nibus, Tney glorifies God vvhia gawe* ver. 8.  
*sik power to men.* Consider ze evil dis-  
 sauer people of Edimbourg ( vvhais  
 saluatiō I desire vvith my hart) hovv  
 your pharisaical Minister dissaues  
 your saules, and maintainis his Iudaic-  
 al and Calvinian heresie, be adulter-  
 ring the Euangile and takis the de-  
 fence of the adversaires of Christ, and  
 maintainis thair deuilege murmu-  
 ring agains him, to impugne that  
 Christ as man. and sik as he hes sub-  
 stitut lausful pastors of his kirk, hes  
 pouar and auethoritie to remit sinnes  
 vppone the earth, asthocht this re-  
 pugnet to the pouar and auethoritie  
 that God hes to remit sinnes: to ye  
 pastors of his kirk; bot the aneis not  
 prejudicial to the vther. For albeitt  
 God onlie hes pouar to remit sinnes  
 be nature, zit he communicat this  
 pouar to the pastors of the kirk, for  
 the profit and reconciliation of pe-  
 nitent sinners; And cuin as onlie God  
 is

is guid and iust, be nature, and vvithout  
 prejudice of this, men ar callit guid  
 and iust in the scriptures, not be na-  
 ture bot be participation of his guid-  
 nes and iustice: Euin sua it is not  
 preiudicial to God, that the pastors  
 of the kirk hes pouar to remit sinne,  
 not of thair auin nature, or be thame  
 selfis, bot be participation of his pou-  
 ar, in sa far as thay haue reffauit this  
 pouar of God for the vveil & health  
 of diseasit personnes in his kirke  
 vvhairof sathan and his Ministers  
 ar verrie offendit, and thairfore thay  
 laboure to impugne the same be thair  
 lies and calumnies, repugnant to ma-  
 nifest scriptures. Thay do not onlie  
 impugne the pouar of men to tak  
 awa sinnes, bot also thay deny plain-  
 lie that God takis thame avway, for  
 thay mainteine that men ar neuer  
 purget from sinnes in this lyf nor  
 restorit to trevv inherent iustice and  
 blissit estat of gra e; & be this heresie  
 thay diffraud thame vvha belueis  
 thair doctrine, of thair purgation  
 from sinne, and to entre in heavvin,  
 and inioy the blissit estat of gloire: *I have*

*I have*  
*heresie*  
*The*  
*pouar*  
*penite*  
*thair*  
*God,*  
*S Peter*  
*of his*  
*saluati*  
*calis.*  
*sal be*  
*Christ*  
*penite*  
*thair*  
*boun*  
*gaue*  
*les say*  
*meritis*  
*calis.*  
*the ear*  
*Our lo*  
*to his*  
*fore his*  
*auth*  
*the sac*  
*vther*  
*ligion*

I haue haitofores prouin against thair  
heresie of imputatiue iustice.

That the pastors of the kirk haue  
pouar to remit sinnes, and absolue  
penitent sinners be the aucthoritie of  
thair charge, geuvin to thame be  
Go<sup>d</sup>, it is manifest be Christ saying to  
S Peter vvhom he maid cheif pastor  
of his kirk vnder himself. *Quodcumque*  
*solueris super terram, erit solutum & in*  
*caelis.* i. al that ze sal louse on the earth,  
sal be also lousit in the heuvenis; be this  
Christ gaue to S. Peter pouar to louse  
penitent sinners out of the bandis of  
thair sinnes, be the vvhilks thay vvar  
bound sclaues to Sathan: Christ Iesus  
gaue the same pouar to al his Apost-  
les saying to thame. *Quaecunque sol-*  
*ueritis super terram, erunt soluta & in*  
*caelis.* i. vvhath soeuer ze sal louse on  
the earth, sal be lousit in the heuvenis.  
Our lord Iesus gaue this aucthoritie  
to his Apostles in expres vvoidie be-  
fore his ascensio, sending thame vwith  
aucthoritie to preach, to ad'ministrat  
the sacraments, and to dispense al  
vther mysteries of our Cathelik re-  
ligion sayand, *As the Father sent me,*

Mat. 16  
ver. 19.  
Mat. 18  
ver. 18.

so

ver. 23.

102. 20.

sa I send you when he had sayd this, he braithes upon thame and sayd, *ressane the halie Spirit; vvhais finnes ze sal remit ar remittis to thame*. He sayes not vvhais finnes ze sal declair to be remittit, bot vvhais finnes ze sal remit. Thairfore it is ane heresie repugnant to Christs vvordis to say, that consecrat preists, vvha ar lavvful pastors of Christs kirk, and hes charge of saules, hes not pouar to remit finnes. for albeit that men, as men, hes not pouar to remit finnes, zit thay haue that pouar in sa far as thay ar pastors of the kirk, and ar spiritual iudges of mens consciences; thay haue not this pouar of thame selfis, bot of Christ vvha hes gevin thame this auethoritie, for the reconciliation of penitent sinners to God vvhilc is maist necessaire for thair saluation. Seing this auethoritie vvas necessaire for penitent sinners in tyme of the Apostles, is it not lykvvayes necessaire in all ages efter thame? And as the pastors of the kirk purges from original sinne, be the sacrament of Baptisme, sayand, *I Baptise the*, that is to say,

I vvasche

I vvasche  
Nan  
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I vvasche the from thy finnes, *In the Name of the Father, and of the Sonne, and of the halie spirit.* Sathay purge penitēt sinners from thair actual finnes be the sacrament of Penitence, sayand, *I absolue the from thy finnes throuv the auctoritie I haue reffaut of Christ Iesus in the Name of the father and of the Sonne, and of the halie spirit;* Thir vvordis of absolution pronūcit be a consecrat prest haifand charge of saules, ap'vis the merites of Christs daith for remission of finnes, and sanctifies penitent sinners, and restorrest name to the estat of grace. For this cause the vniuersal kirk of God hes euer callit *this sacrament of penitence secundam tabulam post naufragium*, .i. *the secund plank of releif efter schipwurak*, for as men, being schip-brokin, hes na vther remaind to saue and bring thame to land, but to tak and stik to some plank of the schip, sa vvha ar schip brokin of the grace, thay haue reffaut in thair Baptisme, vvhilk thay haue lossit be the furious tempests of thair daidlie finnes, thair onlie relief to saue thame vnpe-

M rising

rising, is to flie to the plank of trevv  
penitence, be the vvhiik thay may  
lave thair lyfis, and come to the land  
of xternel gloire. Calvin intrigis at  
this, and persuadis to thame of his  
sect, that *gis ony cūmit sinne, las thame*  
(sayes he) *cal onli to remembrance, that*  
*thay vvar baptisit, and be assuris thair*  
*sinnes ar forgeuvin thame, and seik na*  
*uther remaind of uthers sacraments:*  
This vvar ane easie vvay to come to  
hevvin, bot the vanitie of this fable is  
easie to be discoverit: for seing *he de-*  
*nyis that Baptisme hes verrevv to purge*  
*from sinnes and restore to grace, and*  
*callis al the ancient doctors of the kirk*  
*ignorants, vvhā hes teachit this effect of*  
*Baptisme*, howv can the remembrāce  
of Baptisme haue verrevv to purge  
frome sinnes and a liure mens con-  
science thair of?

That penitent sinners aucht to  
confesse thair sinnes to thair lawvful  
pastors, it is manifest of this, becaus  
the pastors vvhome Christ hes maid  
spiritual iudgis of mens consciences  
can not remit sinnes, except thay  
knayv the same be a humble confes-  
sion.

Cal. lib.  
4. instit.  
cap. 15.  
sect. 3.

Ibidem  
lib. 4.  
instit. ca.  
15. sect.  
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sion of him vvha desyris to be reconcilit vvith God : for a iudge ather spiritual or temporal , can not pronounce a sentence of absolution , except he knavv the cryme and qualitis thair of; Thairfore vvha vvald ressaue the comfortable sentence of absolutiō from thair sinnes , mon vvith a contrite hart accuse thame selfis to thair spiritual iudge , and declare al thair sinnes , and circumstancis , that hes augmentit the greatnes of thair iniquitis, and craue humblie absolution of thair spiritual father in Gods staid. Christ Iesus hes annexit ane sure promise of remission of sinnes to this sacramental confession , sayand be his apostle, *Si confiteamur peccata nostra fidelis est & iustus, ut remittat nobis peccata nostra & emundet nos ab omni iniquitate.* i. Gif vve confesse our sinnes, he is faithfull and iust to forgiue vus our sinnes , and to cleinge vus from al our iniquities : The Ministers hes scrapit out of the scottis Bible the vvord (confesse) and hes intrudit the vvord, (acknavvlege) to maintein thair abominable heresie agains confession of  
 M s sinnes

1. Ioa. 1

ver. 9.

sinnes, for to confesse sinnes importes  
 ane vvvart declatation thair of, and  
 ane accusation of the same to thair  
 spiritual iudge, of vvhome thay re-  
 quyre absolution in name and auc-  
 toritie of Christ Iesus: Thay say it is  
 sufficient to confesse thair sinnes to  
 God, This heresie repugnes to expres  
 scriptures sayand, *Confitemini alteru-  
 trum peccata vestra, & orate pro inui-  
 cem ut saluemini .i. Confesse your sinnes  
 ane to another, and pray ane for another  
 that ze may be sauet.* For this cause gif  
 sinners vvald be sauet, thay mon  
 confesse thame selfis to men vvha hes  
 aucthoritie and pouar to absolue  
 thame yairfra, for the Apostle sayes,  
 confesse zovv ane to another, man to  
 man, and nocht onlie to God. This  
 vvas practisit in the Apostles dayes,  
 for it is vvrettin in the actes of the  
 Apostles, that sundrie penitent sinners  
 vvha ressaute the Christian faith,  
 come and confessit thair sinnes to S.  
 Paul, vvhair it is sayd, *Multique cre-  
 dentium veniebant consistentes & en-  
 unciatus actus suos .i. and meny of the  
 belivars come confessand, and declarand  
 thair*

Iacob,  
 ver. 9.

Act. 19.  
 ver. 18.



*their deidis.* They acknanledgit not onlie thame selfis to be sinners, as the Calumnists dois, bot thay confesit thair deidis and particular sinnes, to ressaue remission of al thair evvil actions in particulaire. For Sathan is invyous of this particulare declaration, and accusation to thair spiritual Iudges be auriculare confession becaus he knavvis that he hes not pouar to accuse sinners before the tribunal seat of God in the day of iudgement, of ony of thaise sinnes vvhilks thay haue confesit to thair spiritual fathers, and ressaue absolution thair of: and thairfor this craftie serpent persvadis be his ministers, ather to contemne this confession, or at the leist he causis indiscret personnes dissemble some of thair grevvous sinnes be a deuilege hypocrisie, to the great preiudice of thair saluation

Satisfaction is also requyrit in a penitent sinner: The enemies of mens saluation objectis agains this, that gif men can mak satisfaction for thair sinnes, Christ had died

of satisfaction.

in vain for our finnes. This objection is groundit vpon ignorance not knauv and the distinction of satisfaction of finnes be Christ Iesus, and be penitent sinners: To knauv this, vve mon consider, that in a mortal sinne, thair is baith the salt & the paine devv to the salt; The salt of a mortal sinne deseruis ane æternel paine, becaus it is committit agains the æternel maiestie of God: na man in the earth except onlie Christ Iesus culd mak satisfaction for finnes concerning this salt of daidlie sinne and paine devv thairto, for this satisfaction requyris ane infinit merite, sik as ar onlie the merites of Christ Iesus vpon the Croce; thairfore his onlie daith and passion vvas meritorious to mak satisfaction for the hail vvarld. Nather say vve that penitent sinners may mak satisfaction for thair finnes, in respect of the salt and æternel paines thair of; for thay ar tane avway be the absolution that the preist gevvis throwv the vertevv of Christs daith & passion: Bot beside this æternel paine vvhalke is  
tane

rane away be this sacrament of peni-  
 tence throvv Christs bluid, thair re-  
 manes a temporal paine, vvhilk the  
 iustice of God requyris of sinners,  
 baith becaus of the lang plaasures  
 thay haue tane of thair vvikities,  
 and for the scandal thay haue gevvyn  
 to vthers: for thir temporal paines,  
 thay aucht and suld mak satisfactiō  
 in this vvarld, or then thay sal endure  
 the grevvous paines of purgatorie in  
 the vvarld to come. The Ministers  
 denyis that thair remains ony tem-  
 poral paine efter remission of sinnes;  
 This heresie repugnes to the expres Numb.  
 scriptures, for efter that God had for- 12. v. 14  
 gevvyn Marie hir sinne, be the inter-  
 cession of hir brother Moyse, thair  
 vvvas inioynit to hir, for pennance, to  
 remaine sevvyn dayes out of the  
 camp of the people of God for a tem-  
 poral paine: lykvvayes efter that  
 prophete Nathan *declaris to king Da-* 2. Reg.  
*uid, that his sinne vvvas tane away, be-* 12.  
*caus of his repentance, he denuncit to*  
*him one temporal paine that his sone*  
*suld die to the greif of his hart.* This  
 penitent king declaris in his psalms

Psal. 3.

ver. 7.

Psal. 38.

ver. 7.

&amp; 9.

ibidem

ver. 13

of penitence, the satisfaction he maid  
for his finnes, be fasting, be salt tearis,  
be ardent prayers, be maceration of  
his bodie, and be vther painful vvork-  
kis, say and, *Laboravi in gemitu meo,*  
*lacrabo per singulas noctes lectum meum,*  
*lacrymis meis stratum meum rigabo i.*  
*I Have travellit in my sicking. I sal*  
*vvasche my bed everie night, I sal vvater*  
*my couche with my tearis. And in ane*  
*vther psalme he sayes. Miser factus*  
*sum & curvatus sum usque in finem:*  
*tota die contritus ingrediebar: affli-*  
*ctus sum & humiliatus sum nimis. Ru-*  
*giebam a gemitu cordis mei: Ego in fla-*  
*gella paratus sum, & dolor meus in con-*  
*spectu meo semper i.* I am maid misera-  
ble, & am bowit unto the end: I vvait  
sorrowful all the day: I am afflicted and  
greatly abaisit: I roit throu the  
sicking of my hart: I am redie in a  
scourge to punish my selfe, and my do-  
lor is ever in my sight: Thir vvare the  
painful vvorkis that he did for satis-  
faction for his finnes. The delicacies  
of this new Calvinisme suffers not  
this painful satisfaction for finnes.  
The Euangile refutts this heresie co-  
m an-

mandand penitent sinners to do fruites  
*vvorke* of repentence, as the hable  
 Marie Magdalene liuet ane solitaire  
 and austere lyf, to mak satisfaction  
 for hir finnes, in ane coue in the hilla  
 besyde Marfie, in France, thertie  
 yearis efter the ascension of Christ,  
 albeit scho reffauit remission of hir  
 finnes cōcerning the salt of the eter-  
 nall paines thair of, as the Euangile  
 vvitnessis saying. *Remittuntur ei pec-*  
*cata multa quia dilexit multum.* .i. many  
 finnes ar forgovin hir because scho louit  
 greatumme. Scho vveusche also  
 Charks feit vvith salt teares for satis-  
 factiō of hir finnes, and annoyntit  
 him vvith ane pretious and costlie  
 oyntment. And thir ar the thrie  
 maners to mak satisfactiō for finnes,  
 be punitiō of our bodies, as king Da-  
 uid *fuit paratus in flagella.* .i. vvas redie  
 to *insurge* to punishe his bodie; be fas-  
 ting, be prayers, and be almes deids;  
 to tak punitiō of our selfis thrie ma-  
 ner of vvayes, in our faules, in our  
 bodies, and in our geir; as vve offend  
 God cheissie be thir thrie moyans. Frō  
 thir painful vvorkis, that penitent  
 sinner

Luc. 9.  
 vers. 8.

Luc 7.  
 vers. 47

psal. 33  
 vers. 13

sinners takis and sustenis vwillinglie  
for satisfaction of thair sinnes the  
ancient Doctors callis this sacrament,  
**PENITENCE**; some tymes thay  
cal it the sacrament of Reconciliation,  
becaus it reconcilis vvs to God be  
purgatiō of our sinnes, and restoring  
vs to grace in the bluid of Chriss. ap-  
plyit to vvs be the vvordis of abso-  
lution pronuncit be a cōsecrat preist,  
haiffand charge of saules: for this  
cause S. Paul sayes of him self and  
vther lauful pallors of Chriss kirk,  
*Deus dedit nobis Ministerium reconcilia-*  
*tionis* God hes gevvin vvs the *Minis-*  
*teris of reconciliation*; And againe he  
sayes *pro sit in nobis verbum reconcilia-*  
*tionis* .i. he hes put in vvs the vvord of  
*reconciliation*: Bot thair is na reconcilia-  
tion of sinners vvith God, bot be  
remission of sinnes; thairfore God  
hes gevvin to the lauvful pallors of  
his kirk the ministerie to remit sin-  
nes & in this behalf thay ar the legats  
and Embassadeurs of Chriss Iesus, as  
the Apostle concludis sayand, *pro*

2. Co. 5  
ver. 18.

2. Co. 5  
ver. 19.

Ibidem  
ver. 20.

*Christo ergo legatione fungimur* .i.  
thairfore vve exerce the office of Embas-

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*judgements for Christ. Vther tymes they*  
 call it the sacrament of Confession,  
 becaus this sacramental and articu-  
 lare confession to our spiritual father  
 in Gods steid; *whilk is a voluntaire* **VWhat**  
*accusation of al the particulare finnes* **is con-**  
*we haue committit agains God and our* **fession.**  
*neighbour.* is a necessaie disposition to  
 obtaine absolution from finnes in  
 this sacrament vvith ane earnest con-  
 trition of hart, *whilk importes a de-* **VWhat**  
*struction of al our particulare finnes and* **con-**  
*a firme intention neuer to commit the* **trition.**  
*same nor the lyk againe.* VVithout thir  
 dispositions, na man ressaues trevv  
 remission of finnes be this sacerdotal  
 absolution: Thairfore vvha ather  
 be schame or hypocrisie hydis eny  
 of thair finnes vnconfesit, or persi-  
 stes in ane intention to continovv in  
 thair finnes, ressaues not this sacra-  
 mental grace be absolution, becaus  
 of thair indisposition; bot committis  
 a great sacrilege, abusing this heaui-  
 lie sacrament, vvhilke Christ het in-  
 stitut for a singular remaid to heal  
 al sinful saules through the verrevv  
 of his claith and passion. The enemie  
 of mans

of mans saluation, being intyous  
 that penitent synners shuld haue this  
 soueraigne medicine of thair saules,  
 hes brocht thame, vvhome he dissa-  
 uis be his Ministers, in contempt of  
 this auriculare confession, and of this  
 sacrament necessaïre for thair recon-  
 ciliation; vvithout the vvhiik it is  
 impossibie, that sinners vvha hes  
 committit actual sinne efter thair  
 Baptisme, can be sauet: for our Sa-  
 ueour sayes, *Nisi penitentiam egeri-*  
*tis omnes similiter peribitis*, except ze  
 do penitence ze sal al lykvvayes perishe.  
 The Ministers adulteris this scripture  
 be thair scottis translation, screpand  
 out thir vvordis, *Except ze do penitēce*,  
 and putring in thir vvordis, *Except ze*  
*amend zour lyfis*; becaus to do penitence  
 repugnes to thair Calvinian Euan-  
 gile, vvhiik denyes that penitent  
 sinners can do penitence: for this  
 includis not onlie a chainging of thair  
 former vvikit lyf in a guid and halie  
 lyf, bot also it importis that this  
 chaingement shuld be maid vvith  
 ane invvart dolor and sorifulnes of  
 of hart, and vvith a penal satisfaction  
 for

Luc. 13  
 vers. 5.

vvhat  
 is to  
 do pe-  
 nitence.



for sinnes commitit. The liuing God  
 sayes this be his prophete, *Conueriti-* Joel. 2.  
*mini ad me in toto corda vestro, in ieiun-* vers. 12  
*io, & fletu, & planctu, & scindite*  
*corda vestra; & non vestimenta vestra.*  
 .i. Returne to me in al your hart, in fa-  
 ling, in weeping, in murning or de-  
 ploring your sinnes, rent your harts &  
 not your claitches. Thir ar the painful  
 satisfactions in our harts, myndis  
 and bodies that God requiris of vs  
 to do penitence in our conuersion to  
 him. The Ninimites did painful satisfac- Jonas 3  
 tions for thair sinnes, in affues in hair- vers. 5.  
 claithe, and in fasting from the maist to  
 the leist. The penitent Zacharus thoche  
 it not aneugh to amend his lyfe in  
 abillening from sinne, as the Calui- Note.  
 nists preachis, bot vvas reddie to mak  
 satisfaction for his sinnes, sayand to  
 our lord, *Ecce dimidium bonorum meo-* Luc. 19  
*rum domine do pauperibus, & si quid* vers. 8.  
*aliquē defraudavi, reddo quadruplum.*  
 .i. Behald, lord, I giue, the half of my geir  
 to the pure, and gif I haue defrauid ony  
 man of evy thing, I giue to him the four  
 fold bak againe. Bot this Calvinian  
 Euangile repugnes to al satisfaction,  
 requy.

requyring onlie to amend thair lyfis  
 a braue Euangile. That the theif  
 neuer restore the stovvin kovv, nor  
 the oppressor the vnlaufull possesit  
 rounes and euil conquest geir. The  
 Ministers dar not teache this resti-  
 tution of vvrangous geir for than  
 thay behuifit to renunce thair here-  
 sie, and acknavvlege, that man can  
 mak satisfactioun for sinnes, vvhuik is  
 maist necessaie to obtain remission  
 thair of for as ye commune saying is,  
*Non dimittitur peccatū nisi restituatur  
 ablatū.* The sinne sal not be forgiven, les  
 nor that be restorit vvhuik is tane away.  
 This restitutio is requyrit to do peni-  
 tence, & not onlie to amend our lyfis  
 be abtenuing frō doing euil in tymes  
 to come. This Calvinian doctrine  
 brings a deuilege libertie to retein &  
 possede vvrangous geir to al theifis  
 and oppressors to thair awn perditio.  
 Efter that thir Ministers hes brocht  
 this satisfactioun and auriculare con-  
 fession in contempt lest thay appeare  
 to be enemies of al doing of peni-  
 tence, thay haif prescryuit ane new  
 manner of publik, infamous repen-  
 tance

tence, vvhilk obtenis na remission of  
 finnes, bot be the cōtraire is the cause  
 of delperation in mony personnes,  
 to yair damnation for of it procedis  
 murthre, not onlie of thame selfis,  
 bot also of thair childrene. It is cer-  
 taine that na constrainit repentence  
 deseruis remission of finnes at Gods  
 handis : Bot this publik and infam-  
 ous repentance, to be set vp in pu-  
 blik places in kirk and market is  
 constrainit be the tyrannie of the  
 Ministers; I appele to thair awin con-  
 sciences, gif ather man or vvoman  
 did present thame selfs to make thair  
 publick repentence vvillinglie :  
 thairfore thair pretendit repentence  
 can not deserue at gods handis remis-  
 sion of finnes. I ask of the Ministers  
 to vvhart vse seruis this thair infam-  
 ous publik repentence Gif it be to  
 ressaue remission of finnes, and to  
 make satisfaction for the same ? then  
 thay mon renunce this article of  
 thair negatiue faith detestand satis-  
 faction of men for thair finnes: Thay  
 mon also renunce ane vther article  
 of thair negatiue faith detestand  
 indul-

indulgencis, becaus thay dispense  
 vvith sindrie in this publik repen-  
 tence, for sortie pound the personne.  
 Lat thame schavv me vvhair ever  
 the pape sauld indulgencis, or sa deir  
 dispensations as thir ar? or then con-  
 fesse thame selfis to be giltie of sik  
 simonie, quhair of thay accuse falslie  
 the papes halines, and his inferiour  
 prelats in selling of indulgencis. The  
 effect d claris that sik sorte of repen-  
 tence seruiss to vvinn faules to sathan,  
 becaus of the horrible and vnnatural  
 murthres committit throwv the sa-  
 me. The Indvvellers of Edinbrugh  
 knavvis, hovv thair beisman Henslie  
 beand set at the markat croce in the  
 chokis, to mak his compellit repen-  
 tence, slyd to the assistand people,  
 vvhair at vvounder ze? ze sal have  
 ane vther spectakle to luik on schor-  
 tlie; and spaikan this, he takis out  
 his knyf and strykis him self to the  
 hart; a comfortable penitence, for  
 desolat synners. It is knavvin also  
 hovv vvemē vvith barne to eschevv  
 this publik infamie to be set vpin  
 ane opin place vvith the half of thair  
 haie

haid schevin, and vther notes of ignominie, did droun thame selfis in the Northloch. Vther tounis can schavv sik horrible exemples, and particularlie, hovv mony young vvenmen, to eschevv this infamous repentence, hes murtherit the frucht of thair ain vvōles, some be vnlesome drinkis, vthers be casting thair reyv borne bal es in filthie priuets, vthers in colports, and in vther secret places. Is not this to vvīn saules to Sathan, baith of bairnes deand vvithout Baptisme, of vvenmen and men murthering thame selfis throvv desperatiō, and of vthers assiling to the vnatural murther of thair ain childrene. O blindit people of Scotland, vvha seis not, hovv thair fraudful vvorkers, preseryties to zovv and publik infamie, that bringis to desperation, and to ane deplorable dānatiō, of men, vvenmen, & childrene. in staid of trevv repentence: for trevv repentence confortis soriful saules, becaus thay ressaue the comfortable sentence of absolution from thair synnes in the bluid of Christ

le-

Iesus . VVhat interieur comfort can  
 thay ressaue amangis zo vv, vvha ar  
 put to ane oppin sclandre & schame,  
 be the tyrannie of your Ministers in  
 making thair pretendit repentence,  
 seing thay ressaue not absolution  
 of thair finnes? Gif thay esteeme that  
 this publiik punition, seruis for exē-  
 ple that thay and vthers may abstine  
 from committing of slii finnes in  
 tymes to come suld yai propone sa  
 horrible examples that bringis, sa  
 many faules to the eternal paines of  
 hei? It mon be the interieur feare of  
 God, and loue of thair awin saluatiō,  
 vvhiik penitent sinners ressaues be the  
 comfortable sentence of absolution,  
 and nocht the external punition,  
 vvhiik suld moue thame to abstine  
 frome sinne. Nather can your Minis-  
 ters maintene this infamous repen-  
 tēce be vvarrād of ony scripture. The  
 Niniuits maid repentence nocht be  
 compulsion, or for feir of imprisone-  
 ment or of ony corporal paine; bot  
 vvillinglie, beand mouit be the prea-  
 ching of the prophete Ionas, vvha  
 schevv to thame the danger of yair  
 faules

faules and yair imminent ruine for  
yair finnes gif thay did not penitence.  
Thay vsit, na schevvin of haidis,  
nor papers of infamie vpon thair fo-  
rets, nor setting vp of personnes in  
publik places, of kirk and market, to  
be a spectacle to the people. Nather  
can thir dogmatizers schavv ony  
exéple of this in the primitive kirk:  
Be the contraire thair vvas neuer pu-  
blik repentence inioynit for priuat  
finnes in ony aage; bot euer particu-  
lar repentence vvas devv for the re-  
maid and remission of secret, and  
particulare finnes; as publik repen-  
tence vvas ~~never~~ for the remaid and  
remission of publik finnes, and that,  
vvithout sik tyrannie and compul-  
sion as thir Ministers vsis for priuat  
fautes: Sa thay peruert the repen-  
ce that hes beine vsit in Christs kirk  
in al aages; thay deny the trevv effect  
baith of particulare, and of publik  
repentence, vvhilke is institut be Christ  
to obtene absolution and remission  
of finnes, be the pastors of his kirk,  
for reconciliation of penitent sinners  
to God. This is the confort, that al  
peni-

peniter sinners hes in the halie Catholik kirk, that thay may reffauie remission of al thair sinnes, albeit neuer sa grevvous, be this sacrament of penitence. This is the fouerein medicine of thair vvordit faules throu the daith and passion of Christ Iesus: for this sacramental grace, vvhiik penitence conferris to thame, purgia thair faules and consciences from al thair iniquities, and restoris thame to a clein pure, and sanctifier lyf, vvhiik is agreeable to God, and bringis to salvation. Christ Iesus, assuris thame of this, sayand to the pastors of his kirk, *Mat. 18* *verl. 18* *What soeuer ze sal louse on the earth, sal be lousit in the hevvins:* Thairfor God ratifies in hevvin that absolution frome sinnes, vvhiik the laulful pastors of his kirk gevvis to penitent sinners on earth. VVha imbracis this Calvinisme ar destitut of this fouerein medicine of thair faules, & ar contēners thair of thairfor they ar neuer lousit out of the bādis of sinne, & consequentli: yai remaine bund slaves to sathan al thair lyf tyme, vvhiik brings thame necessairlie, to eternal

dam-



damnation. God of his guidnes illuminat thair myndis to see the veritie of thair purgation from sinnes, and of yair reconciliation to God be the vertevv of this sacrament, and moue thair hartes to inbrace the same, that thay may retourne to the vnitie of Christs Catholik kirk, and ressaue thairin absolution from thair sinnes and heresies, for thair reconciliation to God, and inuirtue sanctification, to thair eternal saluation.

OF THE SACRAMENT  
OF THE ALTARE.

**T**HE fourt and maist excellent, and necessaire sacrament to obtene the immortal gloire of our saules and bodies, is the sacrament of the Altare, vvhilk the greiks callis *Eucharistie*, that is to say guid grace. vvhilk it conferris to the yvorthie ressauers in great abundance. Thir dogmatizars confessis this to be a sacrament, albeit it be not so callit in ony scripture: Bot thay suffer not to cal it Eucharistie; becaus this vword

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vword importis the ſuperabundant  
grace and ſpiriual benefits, that it  
conferriſ to the vvorthie reſtaurers  
thairof. Thay cal it the lordis ſupper,  
and that againſ the Euangile; for  
this ſacrament vvas inſtitut eſter  
that our lord Ieſus had ſoupit, and  
eattin the paſchal lambe vvith his  
twelf Apoſtles; for baith S. Luc and  
S. Paul vvitneſſis that *Chriſt took the  
chalice of his bluid poſtquam cœnauit, i.  
eſter he had ſoupit*: Thairfor it is ane  
hereſie repugnant to the Euangile, to  
cal this ſacrament the ſupper of the  
lord. Nather doiſ the ancient doctors  
exprime this bliſſit ſacrament be  
this name. Vvhen S. Cyprian intitular  
his notable ſermon *de cena Do-  
mini* of ye ſupper of ye lord, he expreſ-  
is not ye propre name of this par-  
ticular ſacramēt, bot declaris Chriſts  
hail actions, baith vvhat he did at the  
offring and eattin of the auld paſ-  
chal lambe vvith his twelf Apoſtles  
eſter the rite of the Moſaical lavv,  
and vvhat he did in offring and diſ-  
tributing of ye nevv paſchal lambe,  
be the ſacrifice and communion of  
his

Inc. 22  
ver. 20.  
1. Cor.  
11. ver.  
25.

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his auin pretious bodie and bluid, in the newv testament, be the vvhilk he eat and end to the offering and eating of the auld paschal lambe in the Mo- faical lavv; Christ Iesus declaris this vwhen he sayes, *Hic est sanguis meus* Mat. 26 *novi testamenti, qui pro multis effunde-* var. 23. *ur in remissionem peccatorum. i. This is my bluid of the newv testamēt, vvhilk shal be shed for many, for remission of sinnes.* Thir dogmatizers denyis this action of the institution of the newv testament, vwhen our lord Iesus institut this sacrifice and sacrament of his pretious bodie and bluid, vwith his rvvelf Apostles, the night before he sufferit the daith: To maintein this heresie thay vvil not cal it Eucharistie, bot the lords supper, againe the vvordis and effect of the Euan- gile. Bot vve retening the doctrine of Christs Catholik kirk callis it the sa- cramēt of the altare, vwith the Latine doctors; and the Eucharistie vwith the Greikis; becaus it is not only ye oblation of Christ Iesus, bot also it giuis to vvs, baith his grace in great abundance, for our invvart sancti-

# 233 OF THE ALTARE.

sanctification, as dois the vther sacraments; and the auctheur of grace, to vvit Christ Iesus; for it contenis his pretious bodie and bluid vnder the external formes of bread and vvyne for our spiritual fuid to nourishe our saules and bodies to the immort lie of his gloire.

Satan intragis maie against the vertevv and fruite of this sacrament, nor against al the vthers, becaus it is a necessaie instrument, baith to save the seid of æternel gloire in our saules and bodies, for our resurrection to immortalitie at the latre iudgement, be vertevv of this immortal fuid of Christs pretious bodie and bluid vvhilk vve ressaue be our saules and bodies in this halie Eucharistie; and also becaus it contenis the halie sacrifice of the nev v testament, vvhilk is the onlie propre moyen to adore God in the Euangelical lavv, and to giue him perpetual thanks for the vvork of our redemption, vvrecht be Christs bluidie sacrifice vpon the croce. To abolish this trevv service of God, done to his di-

# THE SACRAMENT 219

uine maiestie be the daylie oblation  
 of this external and vnbludie sacri-  
 fice of Christs pretious bodie and  
 bluid, vnder the external formes of  
 braid and vvyne, in the Euangelical  
 lavv; and to defraud Christians of  
 the halie Communion and partici-  
 patiō thairof, for thair spiritual nou-  
 riture to aternel gloire, this vvyllie  
 serpent and auld coniurit enemie of  
 mens saluation, imployes al his Mi-  
 nisters maist furiously to impugne  
 the veritie of this halie Eucharistie,  
 baith in sa far as it is a sacrifice to ho-  
 nor God in the nev testamēt, and  
 as it is ane sacrament, to nourish his  
 trevv vvorfchepers in the Euangeli-  
 cal lavv, to thair saluation: And thay  
 as his obedient subiects traualis be al  
 the foris of thair calumnies, to bring  
 it in cōtempt. Thay peruert the thrie  
 cheif & substantial partes of the same  
 institut be Christ Iesus, to vvit, The  
 CONSECRATION of the ele-  
 ments of braid and vvyne in this sa-  
 crament: The OBLATION of  
 SACRIFICE of the consecrat ele-  
 ments, vvhilk ar the pretious bodie

thrie  
 substan-  
 tial poin-  
 tes of yis  
 sacra-  
 ment.

N

and

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and bluid of Christ Iesus offert to God for his honor and the vtilitie of the people . vvhilk the vniuersall kirk hes callit **M E S S E** amangis the latinists in the Occidēt, and **L Y C V R G I E** amangis the Greiks in the Orient: The third substantial point is the **C O M M U N I O N** of the same vn-bluidie sacrifice.

That our lord Iesus did institut this thrie substantial parties of this sacrament, beand vvith his tuelf Apostles the night before he diet for our redemption, and com mandit thame to do the same , it is manifest be expres scriptures, and vniforme doctrine of Christs Catholik kirk in al aages sen his dayes.

The cō-  
secratiō  
of ye  
braid.  
Mat. 26  
ver. 26.  
Marc 14  
ver. 22.

The Consecration of the braid is prouin be the Euangile of S. Mathevv reherling this vvords of Christ Iesus, *accepit Iesus panem , & benedixit etcat.* .i. *Iesus took braid, and blisfit it, and brak it, etcat.* This blisfit of the braid maid be Christs vvordis, vvhilksar of omnipotent pouar to vvork that vvhilk thay signitie, makis the transubstantiation , that is to say, the chain-

chainging of ye substance of the braid, in Christs pretious bodie, and thairfore this benedictiō is the cause of the reale presence of Christs pretious bodie in this sacrament, as his auin vvordis bearis, sayand *this is my bodie*. This vndoutit veritie repugnes to ane article of thir dogmatizers negatiue faith, *detestand this transubstantiation, or reale presence of Christs bodie in the elements, as thay say*. To defend this heresie agains Christs expres vvordis thir Calumolatre Ministers, denyis that this blissing of the sacramental braid, makis the reale presence of Christs pretious bodie in this sacrament, and to maintein this, thay fal in ane blasphemous heresie, sayand that the vvord of God hes na pouar to vwork or produce ony thing, and hes na vther veritevv, bot in sa far as it is preachit. This heresie is refutit, becaus the halie Spirit vvitnesis, that God maid al things of nathing at the beginning be the veritevv of his vvord, *Ipsē dixit, & facta sunt; ipse mandauit, & creata sunt. i. He sayd, and thay vuar*

Pla. 32.  
ver. 9.

Mat. 8  
vers. 8

*maid; he commandit, and thay vvar creatit; And the guid centurian sayd to Christ, tantum dic verbo & sanabitur puer meus. i. say onlie be thy vword and my seruand sal be healit :* The deuil him self acknavvlegit this ver-tevv of the vword of God, sayand to Christ vwhen he temptit him, gif

Matt. 4  
vers. 3

*thouu be the sone of God say to the flaine that it be braid and it sal be sa.*

Mar. 16  
vers. 17

Thairfor it is mair nor a deuilege herefie to say, that the vword of God in his sacraments, or pronuncit to produce ony effect at the institution of God, hes na ver-tevv to vvork that vvhilk it is applyit to performe, for Christ sayd him self, *in my name xs sal cast out deuils;* vvhairof vve haue daylie experience, for the laufull pastors of Christs trevv kirk, hes pouar to coniure the deuil in the name of Christ Iesus, and to cast him out of possesit personnes, be the ver-tevv of his vword. Be this, thair vther herefie is refutit affirming that the vword of God hes na ver-tevv, bot in sa far as it is preachit. Quhat blasphemie is it to deny that the vword



vword of God hes vertevv in the  
 self to blisse, and sanctifie vvs be the  
 inuocation of the halie Trinite; to  
 blisse and fructifie the earth; and to  
 produce vther guid effects for the  
 necessitie of man, albeit it be nocht  
 preachit. The Euāgile schavvis that  
*Christ be hu blissing multipliet the fyue  
 leaues in sik sort that thay vuar suffi-  
 cient to feid fyue thousand men, be syd  
 vvyfis and bairnes, and thair vuar  
 gatherit twelf bascats ful of the rema-  
 nents.* Christ vvroght this be the  
 vertevv of his vword vnpreachit,  
 onlie blissing of the braid, for the  
 Euangile sayes, *Aspiciens in caelum*  
*benedixit, & fregit, & dedit discipulis*  
*panes. i. and loking to the heauin he*  
*blissit. and brak, and gaue the braid to*  
*his disciples.* seing this benediction of  
 thir fyue braid for a temporal vse,  
 to feid sa mony people corporallie,  
 producit the multiplication thairof  
 aboue the ordre of nature; Vvhy  
 suld thir enemies of Christs bene-  
 diction deny, that his blissing of the  
 sacramental braid for a spiritual vse,  
 to feid our saules and bodies spiri-

Mat. 14

vers. 19

Marc. 6

vers. 41

Luc. 9.

vers. 16

Note.

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uallie to lyf euerlasting, maid this  
transubstantiation, or chainging of  
the braid in Chrills pretious bodie,  
to be our spiritual iuid to aternel  
gloire? Thay mon grant that this  
blissing of the braid in this sacra-  
ment maid be the vvord of God,  
had some effect or nocht. It vvar a  
blasphemie to say that this blissing  
producit na effect in the braid; Vwhat  
vther thing vvroght it than, bot the  
chainging of it in his precious bodie?  
as his auin vvordis bearis, sayand  
*this is my bodie*. Caluin to maintene  
his heresie agains Chrills reale pre-  
sence in this sacrament, callis the  
consecration of the braid, a magical  
incantation. His ministers also feir-  
and to grant the reale presence of  
Chrills pretious bodie, gif thay con-  
fessit this benediction and consecra-  
tion of the braid in this sacrament,  
hes peruertit this former text of the  
Euangile be thair scottis translation,  
for vvhair s. Mathevv, and s. Marc,  
sayes, *accepit Iesus panem & benedixit,*  
Mar. 14. *& Iesus tuik braid and blissit it, &c.*  
thay screip out the vvord (blissit)

and

Mat. 26.

Mar. 14.

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and puttis in thair Calvinian text  
 (gave thankis) . Be this thay mak  
 Christ ane Idolatre, becaus this verbe  
 vvith the vthers following, as *he brak,*  
*he gave,* ar referrit to he braid vvhilk  
 he tuik in his handis; I hairfor this  
 thankis gevvin mon be referrit to  
 the braid, & consequentlie thair Cal-  
 uinian Euangile makis Christ to be  
 ane Idolatre, be gevvin thankis to ane  
 insensible creature sik as thay cal thair  
 lords supper . Bot our Catholik ve-  
 ritie refutis thir heresies, for the con-  
 secration of the braid , maid be  
 Christs benediction, vvas the cause  
 of the transubstantiation of the braid  
 in his pretious bodie , vvithout  
 chainging of the external qualities  
 and formes thair of, This transub-  
 stantiation makis the reyle presence  
 of Christs pretious bodie in this sa-  
 crament vnder the external forme  
 of braid, as his auin vvordis bearis  
 sayand, *this is my bodie* . The Minis-  
 ters makis heir a contradiction to  
 Christ, for vvhen he sayes, *This is my*  
*bodie* , Thay say, gevvin him a lie.  
 Thovv lies, it is not thy bodie, bot a

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piece braid in takin of thy bodie,

The cō-  
secratio  
of ye  
vvyne  
1.C. 10  
verf. 16

The consecration of the vvyne is  
prouin be S. Paul sayand. *Calix be-  
nedictionis cui benedicimus, nonne  
communicatio sanguinis Christi est?*  
*The chalice of benediction, vvhilk vve  
blisse, Is it not the communication of  
the bluid of Christ?* Efter that Christ  
had blissit or consecrat this chalice,  
or vvyne contenit thairin, he de-  
claris that the effect of this blissing  
is, the reale existence, and trevv pre-  
sence of his pretious bluid contenit  
in this Chalice, as his avvin vvordis  
bearis, sayand in his Euangile, *This  
is my bluid*. The Ministers gevv  
lykvvayes in this place a lie to our  
Saueour, for thay say to him, it is  
not thy bluid, bot ane sope vvyne  
in takin of thy bluid; and he this  
fals glosse, thay defraud thame,  
vvhomethay dissaue, of the æternel  
gloire, vvhilk thay suld ressaue be  
the glorious fuid of Christs pretious  
bodie and bluid, re'tauit vnder the  
external formes of braid and vvyne  
in this sacrament: And vvithout  
this, thay can not be partakers of  
æternel

Note.

297  
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eternel lyf, for Christ sayes in expres  
 vvords. *Except ze eat the flesche of the* Ioan. 6.  
*son of man and drink his bluid, ze sal* vers. 53  
*not haue lyf in xouu*; and againe he  
 sayes, *uua eattis my flesche and drink-*  
*is my bluid, sal haue lyf eternal*. And Ibid.  
 to tak away al figuratiue spaiche vers. 54  
 vvhilk the Calumnists hes inuentie  
 be thair vaine braines, Our saueour  
 sayes, *Caro mea vere est cibus, & san-*  
*guis meus vere est potus*, i. *my flesche* Note.  
*is treuolie fuid, and my bluid is treuolie* Ibid.  
*drink*: As that vvhilk is a man treu- vers. 55  
 lie is not a man in a figure; sa seing  
 Christ pronouncis that his flesche is  
 fuid treuolie; Thairfor the ministers  
 ar manifest heretiks repugnant to  
 Christs auin vvords, affirmand that  
 Christs flesche is not fuid treuolie, bot  
 onlie in a figure

The second actiō of Christ Iesus,  
 and substantial point of this sacra-  
 ment, is the oblation and sacrifice  
 of his pretious bodie and bluid,  
 vvhilk the Ministers callis ane Idol:  
 and in ane article of thair negatiue  
 faith, thay haue preseruu t a detes-  
 tation of this halie sacrifice, calland  
 N 5 it, the

The ob-  
 lation &  
 sacrifice  
 of ye  
 Messe.

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it, *the Papes deuilege Messe*. This halie sacrifice agains thair blasphemous heresie is confirmit be Christs auin

**Luc. 22** vvordis sayand in S Luc , *Hoc est*

**ver. 19.** *corpus meum quod pro vobis datur. i.*

*This is my bodie quhilk is geuvin for*

*xvii* : Be thir vvordis it is manifest

that our lord Iesus sittand at the

table , vvith his Apostles , the night

before he offrit his bluidie sacrifice

vpon the croce , gaue his pretious

bodie in sacrifice at that instant for

his Apostles , and in thair personnes

for his hail kirk , thairfor Christ said

Christ  
said mes  
se.

what is  
the mes  
se.

*Messe ; becaus the Messe is na vther*

*thing bot the geuving and offring of*

*Christs pretious bodie and bluid conte-*

*nit vnder the external formes of braid*

*and vvyne , efter the ordre and rite of*

*Melchisedech , to the lining God for the*

*people. Bot Christ Iesus , efter he had*

*consecrat the braid and vvyne in his*

*pretious bodie and bluid , gaue the*

*same to God the father for his Apost-*

*les , sittand vvith thame at the*

*institution of this halie sacrament :*

*thairfor Christ Iesus sayd messe , at*

*the institution of this sacrament.*

I ask

ask of thir blasphemers of the blisful  
 Messe, to vvhome gaue our lord Ie-  
 sus his pretious bodie at this tyme  
 for his Apostles, and al his Christian  
 people? Gaue he not it to God his  
 Father? This thay can not deny ex-  
 cept thay peruert the Euangile: Of  
 this it follouis be a necessaie conse-  
 quence, that our lord Iesus baith  
 institut, and sayd Messe, at this tyme  
 vvhen he institut this halie sacra-  
 ment of his pretious bodie and bluid;  
 becaus vvhat soeuer Christ as man  
 gaue to God for the people, he offrit  
 the same in sacrifice for thame to  
 his diuine Maiestie. The lyk phrase  
 of vther scriptures confirmis this;  
 for vvhen S. Paul sayes of Christ,  
*Dedit semetipsum pro peccatis nostris. i.*  
*He gaue him self for our finnes.* this  
 geving of Christ, signities the of-  
 fring of him self in sacrifice vpon  
 the croce for our finnes; sa al that  
 Christ gaue to God the Father for  
 vvs, he offrit it in sacrifice to his di-  
 uine Maiestie: Thairfor this geving  
 of his pretious bodie to God for his  
 Apostles, signifies also the offering  
 of the

Gala. 1.  
 vers. 4.

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of the same in sacrifice; for this cause  
offrit his bodie in sacrifice for his  
Apostles, vwhen he institut this halie  
sacrament: thairfore he sayd Messe.

Christ  
Iesus  
institut  
ye messe  
for thrie  
cheif  
causes.

Of this it is euident that thir dog-  
matizers ar proud peruerterers of the  
Euangile of Christ Iesus, and blas-  
phemous calumniateurs of this halie  
sacrifice, vvhilk he institut and ce-  
lebrat him self, and that for thrie  
cheif causes and maist necessaire  
proffites that al trevv Christians  
ressauis be the same. First our lord  
Iesus institut this sacrifice that al  
Christians might adore the liuing  
God be it, as be the onlie propre ser-  
uice to vvorschep & honor his di-  
uine Maiestie in the nevv testament:  
thairfor vvha ar enemies of this sa-  
crifice, ar enemies of that trevv ser-  
uice, vvhilk Christians ought to  
thair liuing God vnder the Euange-  
lical lavv. Secundlie our lord Iesus  
institut this sacrifice to be the cheif  
moyen, vvhair be al trevv vvor-  
schepers of God in the nevv testa-  
ment, may obrene al graces and  
guid giftes of his diuine Maiestie  
neces-



# THE SACRAMENT 307

neceſſaire for their ſaluacion. Thrid-  
lie our Saueour inſtitut the ſame,  
that be the vvorthie participation  
and communion thairof, the trevv  
vvorſchepers of God may be nou-  
riſt ſpiritualie be the glorious fuid  
of Chriſts pretious bodie and bluid,  
to aternel gloire of their ſaules and  
bodies. Thir thrie pointes ar prouin  
be the former vvordis of the Euan-  
gile, as ſal be declarit be maniſeſt  
ſcriptures.

Fiſt it is maniſeſt that al ſacrifi-  
ces ar offrit to God to adore his di-  
uine Maieſtie: Nather hes God beine  
adorit from the beginning, in ane  
viſible compagnie of his trevv vvor-  
ſchepers, vvithout a viſible ſacrifice.  
This is maniſeſt in the lavv of na-  
ture, for the fiſt ſonnes of Adams  
*Cain and Abel*, offrit ſacrifice to the  
liuing God, the ane of the fruiſts of  
the earth, the vther of his beſtial to  
acknavvlege his ſoueraigne Maieſtie  
to be the auſtheur thairof, and the  
onlie creator of the vvarld. The  
fiſt thing that the *Iuſt Noe* did eſter  
his delyuerance be the Ark, *vvas to*  
*build*

God hes  
beine a-  
dorit be  
ſacrifice  
in al aa-  
ges.

Gen 8.  
verſ. 20

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*build ane altare to the lord, and offre sacrifice thairon, for the adoration of his halie name Abraham lykvvayes, vvhomethe scriptures callis the father of the faithfull* passit to the land of Canaan at the command of the lord, and the first thing he did thair, *was to build ane altare to the lord.*

**Gen. 12** The noble king and preist Melchisedech, *brechts out braid and vvyne to offre the same,* in qualitie of a preist,

**Ver. 7.** *to the living God,* to adore his diuine

**Gen. 14** Maiestie for the victorie he gaue to Abraham agais the fyue kingis.

His preisthaid and vnbluidie sacrifice of braid and vvyne in the lavv of nature, vvar a prefiguration of our Saueours preisthaid and vnbluidie sacrifice of his pretious bodie and bluid, vnder the external formes of braid and vvyne, in the Euangelical lavv; as S. Paul signifies in his Epistle to the hebreues, and al the Ancient Doctors exponis the same. God commandit Moyfes, the great Gouverneur and conducteur of his people out of AEgypt, to adore his halie name in the vvildernes be external

**S. Paul.**

ternel sacrifice : for the lord commandit Moyſes to ſay to king Pharaoh in his Name , *Dimittis populum meum, ut ſacrificet mihi in deſerto .i. let my people go away that thay may offre ſacrifice to me in the vuildernes.* Thir Caluinolatte Miniſters inuyous of this trevv adoration of God be external ſacrifice , to hyde frome the people that God requyrit this maner of his trevv adoration be external ſacrifice, hes peruertit this text be thair ſcottis tranſlation; for vvhair God ſayes , *that thay may offre ſacrifice to me*, thay haue maid thair Caluinian text, *that thay may celebrat a feaſt vnto me* . VVhat damnable dealing is this to adltre the experts vvoidis of God, for the defence of thair execrable hereſie agains external ſacrifice, be the vvhilk the trevv vvorſchepers of God ſuld adore his halie Name ? In the vvretin lavv God preſcryuit ſindrie ſortes of ſacrifices to adore his diuine Maieſtie, and commandit Moyſes to conſecrat and annoint Aaron in the office and dignitie of a hiſ preiſt , to execut this charge to  
offre

Scripture corrupt in ye ſcottis bible

Reid leuit. and deuteronom leuit. 8. Num. 3 Deut. 18.

*offre external sacrifice* for the adoration of his halie Name in the visible societie of his trevv vvorschepers.

As thir forsayd sacrifices baith in the lavv of nature and in the Mo-  
saical lavv, vvar institut and offrit  
to adore the liuing God for the great  
vvork of our Creation : sa in the  
Euangelical lavv our Souerain king

sacrifice  
offert to  
adore  
God in  
Euāgeli  
caliavv  
for ye  
vvork  
of our  
redem-  
ption.

& hie preist, *hes institut the blisist and  
maist halie sacrifice of the Messe*, to  
adore our louing & gracious God for  
the merciful vvork of our redemption.  
Sathan being inuycous of this trevv  
adoration of God in the nevv testa-  
ment be the halie sacrifice of the  
Messe. hes brocht the same in con-  
tempt to thame vvhome he hes  
disfauet be the calumnies of his Mi-  
nisters, as thocht this trevv adora-  
tion of God vvar repugnant to his  
honor. This heresie repugnīs to  
Christs halie institution of the Messe,  
for vvhat Christ offrit to God. It  
vvas presentit to his halie Name to  
adore his diuine Maiestie : Bot Christ  
Iesus offrit his pretious bodie to God  
at the institutiō of this sacramēt, as I  
haue

# THE SACRAMENT 303

haue prouin be his auin vvordis, *for he gaue his pretious bodie for his Apostles to the lining God*, thairfore he gaue and offrit the same in sacrifice, to adore his diuine maiestie, to the end that al Christian people might adore thair souerain lord God in the nevv testament, be the celebration of his halie sacrifice, to giue him daylie thankis and honor for the merciful vvork of our redemption vvrocht be Christs bluidie sacrifice vpon the croce; sa that this vnbluidie sacrifice of Christs pretious bodie and bluid vnder the external formes of braid and vvyne in the Messe, is to put vvs daylie in ane thankful remembrance of Christs bluidie sacrifice vpon the Croce, and to adore his diuine maiestie for the great vvork of our redemption be Christs daith and passion. Our Saueour commandis to do this sayand, *Do this in remembrance of me*: S. Paul is a faithful interpreter of thir vvordis, affirming that the participation and communion of this halie sacrifice is to put vvs in continual remembrance of the daith of

to vvhat  
end is  
ye messe  
offerit to  
God.

I. C. II.

303 THE SACRAMENT

of the lord; *sa ofe* (sayes he) *as ze sal eat of this braid* (vvhilk come doune frō heauin to giue lyf to the vvarld) *and drink of this Calice*, *Mortem Domini annuntiabitis donec veniat.* i. *ze sal annunce and declaire the daith* of the lord *vvhil he come* at the lattre day: Of this it is euident that this vnbloodie sacrifice of Christs pretious bodie and bluid in the blisfit Messe, is to put vvs in daylie remembrance of his daith and passion, and to adore the lining God daylie for the vworking of our redemption be Christs bluidie sacrifice vpon the Croce: and thairfor the scriptures callis it *Iugis sacrificium* i. *a continual sacrifice*, becaus it suld be dalie offrit to adore the liuing God vntil the cumming of Christ to Iudge the vvarld, *vvhilk the Cheif Antichrist* to vvhome this Calvinian Ministers preparis the vway, *sal trauel to tak away as the Prophete Daniel forspeskis*, and S. Ihone in his Reuelation. VVhat can be mair odious to Sathan and to his Ministers nor the daylie remembrance of Christs daith and passion, and the

Daniel  
cap. 8.  
ver. 11.

Daniel  
9. v. 27.  
cap. 12.  
verf. 11  
S. Ihone  
Apocal.

daylie adoration of the liuing God, maide be this halie sacrifice of the messe? O howv inuious is this father of lies, that Christian people suld thank and adore daylie the lord, thair God, for the vwork of thair redemption throw Christs daith vpon the croce: thairfore he calūniats this trevv seruice of God be his Ministers inuious that vve suld ather adore the pretious bodie and bluid of our lord Iesus in the Messe, *as the thrie kingis adoris him in the Crib*, or that vve suld vvorschipe the liuing God be this daylie oblation. Thairfor vvha belives thir Ministers may cleirly see, howv dissinfullie thay ar brochte in contempt of the trevv vvorschiping of God, vvhaile the estate of the Euangelical lavv requiris of al Christians.

Al men of sound iudgement mon grant that diuers and particular laues preserues diuers & particular cultes, & diuine seruice, to adore God; & that the maist excellent lavv preserues the maist excellent seruice to adore the Authour of that lavv: Bot the Euan-

Matt. 2.  
ver. 11.

Probation of  
ye sacrifice in  
ye lavv  
of grace

# 303 OF THE ALTARE

Euangelical lavv is mair excellent nor the Mosaical lavv, or the lavv of nature. & diuers from thame baith. Thairfore it mon haue a mair excellent seruice nor the vthers, to adore God, & distinct from thame baith. Bot this diuine seruice and maner to adore God propre to Euangelical lavv, and diuers from his seruice in the Mosaical lavv, and lavv of Nature, is onlie be the halie sacrifice of Christs pretious bodie and bluid to God in the Messe, to adore his halie name daylie for the vwork of our redemption. As for thair pretendit religion, it prescryuis na vther seruice nor particular maner to adore God distinct from that of the auld testament: for thair pretendit seruice is be preaching and prayers vvhilks ar commune baith to the nevv & auld testament; for thair vvas als feruent prayers offrit be the prophetes and vther trevv vvorschepers of God in the auld testament, and als faithful sermons maid in the auld lavv, as thair is novv in the Euangelical lavv. Mairouer our lord, besyde prayers and

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doratiō  
of God.



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and preaching in the auld lavv, re-  
 quyr it a particular adoration of his  
 halie name, be external sacr- fice to be  
 a propre and daylie vvorschepin of  
 his diuine Maiestie in the visibile  
 compaignie of his trevv vvorschep-  
 ers according to the estaite of that  
 lavv. Bot the Calvinian Ministers hes  
 not a propre or peculiar maner to  
 adore God in thair pretendit religiō,  
 according to the estaite of the Euan-  
 gelical lavv; thairfor thay have not  
 the trevv vvorscheping of God, pro-  
 pre to the Euāgelical lavv and con-  
 sequentlie thay ar fals vvorschepers  
 of God. Be the contraire, the Catho-  
 likes adorand God be this halie sacri-  
 fice of the Messe, at trevv vvorschep-  
 ers of his diuine Maiestie, be a propre  
 maner of adoration conuenient to  
 the estaite of the newv testament.  
 Christs auin vvordis confirmis this  
 for vvhen he offrit his pretious bluid  
 to God in the Chalice, beand vvith  
 his Apostles at the institution of this  
 sacrament, he sayd, *Hic est sanguis*  
*meus novi testamenti .i. This is my*  
*bluid of the newv testament:* At this  
 ty me

Mat. 26.

tyme he baith offrit his pretious bluid to God, and dedicat also his new testament in the same, as sal be sayd heirefter: Thairfore the daylie offering of Christs pretious bodie and bluid to God in the external sacrifice of the Messe, is the external and propre maner to adore God in the new testament. The Evangile declaris this, schauand that Christ pat an end to the offering and eating of the auld paschal lambe, be the vvhilk God vvas vvorshipit be a propre rite in the auld lavv, and accomplisit the same, be the offering and participation of the trevv paschal lambe in the new lavv.

Obiection.

Caluin and his Ministers cryes heir that this sacrifice is preiudicial to Christs bluidie sacrifice, for say thay, vvhacknavvlegis ane vther sacrifice of Christ nor that vpon the Croce, accusis this bluidie sacrifice, of insufficiencie. VVhat blindness is it to belive thir dissaitful sophists? Gif vve acknavvlegit that the

Solutiō.

Messe vvar celebrat to vwork our redemption, then vve suld be estimit to deny

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to deny the sufficiency of Christs bluidie sacrifice for our redemption: Bot be the contraire vve detest this blasphemie, and condemnis it in Caluin and his Ministers, vvha blasphemis sayand that Christs bluidie sacrifice is not sufficient to redime mankynd, as vve haue sayd alredie. The messe yaa is not offrit for our redemption, bot to adore God for the vvork of our redemption, and to apply to vvs the merites of Christs daith and passion, and to obtine his graces and benefices for our spiritual and temporal estaite. this makis the bluidie sacrifice of Christ Iesus fruietful to vvs and thairfor the deuil and his supposts impugnis the same inuyous of the trevv honor of God, and of our saluation, vvhilke vve obtine be the mediation of this halie sacrifice.

The Prophete Malachie forspake in maist plaine vvordis that God shuld be adorit be this external sacrifice of the Messe amāgis trevv Christians gatherit of the conuertit gentils, quhair he schauis that the lord reiectit

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ye Cal-  
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gains  
Christs  
bluidie  
sacrifice

The mes-  
se for-  
spokin  
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chie

# 312 OF THE ALTARE

reieſtit the ſacrifices of the auld law,  
and vvald be adorit be ane clein ſa-  
crifice of the Euangelical law ſayād,  
*Non eſt mihi voluntas in vobis dicit Do-  
minus exercituum, & munus non ſuſ-  
cipiam de manu veſtra: Ab ortu enim ſo-  
lis uſque ad occaſum magnum eſt no-  
men meum in gentibus; Et in omni loco  
ſacrificatur & offertur nomini meo ob-  
latio munda, etc.* .i. My vvil is not in  
your, ſayes the lord of battailes, (to the  
Iues) and I ſal not reſſaue a gift or ſa-  
crifice from your handis. Becaus from  
the ſinne ryſing to the going to thairſ,  
my name is great amangis the gentils;  
And thair is ane clein oblation ſacrificat  
and offrit to my Name in al places: Be-  
caus my name is great amangis the gen-  
tils, ſayes the lord of hoſtes. Thie pro-  
phetie vvas not accompliſit before  
Chriſts cumming becaus the gentils  
vvar Idolatres, and vvorſchepit not  
the name of God before Chriſt redi-  
mit thame vvith the price of his  
blud, and callit thame to the vnitie  
o' faith and religion, in the beſu- e  
of his Catholik kirk. Thairfore the  
Chriſtiens of the conuertit gentils  
adorit

Malac. 1  
verſ. 10  
& ſeq.

# THE SACRAMENT 173

adorit the great name of God efter  
the cumming of Christ be ane clein  
oblatiō and external sacrifice, vvhilk  
succedit to the external sacrifices, be  
the vvhilks God vvas adorit in the  
auld lavv : This is na vther bot the  
clein oblariō of christs pretious bodie  
and bluid, & external sacrifice of the  
Messe; be the vvhilk al trevv Christi-  
ans of the conuertit gentils hes adorit  
the great name of God for the vvork  
of thair redemption, in al aages vntil  
our dayes, as al the ancient doctors  
hes exponit this manifest prophecie :  
Thairfore the halie sacrifice of the  
Messe is that clein oblacion, be the  
vvhilk God forspake, his great name  
suld be adorit and magnified aman-  
gis al Christian nations.

The Ministers of the Calvinian  
Euangile to the end that the people  
vvhom they dissaue, perceave not  
that thair blasphemous articles in  
thair negative faith, and outragious  
raillings in publik sermons agains  
the halie sacrifice of the messe, ar re-  
futit be the plaine vvordis of this  
prophecie, hes peruertit the same be

O thair

ye vai-  
ne sub-  
terfuge  
of ye  
minis-  
ters.

# 114 THE SACRAMENT

their fals glosses sayand, that the altars and sacrifices vvhilks God speaks suld be in the Euāgelical lavv, signifies the spiritual sacrifices and seruice of God, vvhilk suld be vnder the Gospel; This is thair marginal note vpon this prophecie, vvhilk is the gloſſe of Orleans that repugnes to the text: for God speaks in expres vvordis of the material altars vpon the vvhilks external sacrifices vvar offrit, be a particular and external rite to adore his great name; Thairfore this thair exposition of spiritual sacrifices and seruice, vvhilk is performit be the invvart hart, repugnes to the expres vvordis of God in this prophecie. Mairouer this clein oblation and pure sacrifice in the Euāgelical lavv, is adstrictit to tyme and place, for it suld be daylie offrit and in al places, as the Catholik religion is disperfit amangis al nations: thairfore it is vtvvart, external, and visibill to the eies of the trevv vvorschepers of God that thay may assyst to ye celebration thairof, to adore his halle Name: Bot the spiritual sacrifices of the

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OF THE ALTARE. 313

the hart and mynd, ar not vvvart & visible to mens sight; thairfore God meanis not be this clein oblation, thir invvart and vnuisible sacrifices of the hart. Nather can sic spiritual sacrifices be callit a clein oblation vvhair of God speikis, becau thir Ministers confessis that thair best and maist excellent vvorkis ar vn clein and infectit vvith sinne . and that thair prayers proceidis from thair hartis vvhilks ar never purgit from sinne during thair lyftyme; thairfor thair spiritual service be prayers , or ony vther of thair spiritual vvorkis in serving God , can not signifie this clein oblation , and pure sacrifice quhair of God speikis in this prophetic . This is onlie the blisfit sacrifice of the messe, for in it is offrit the immaculat bodie and luid of Christ Iesus to adore the great name of God amongis al trevv Christian nations.

Our saueour him self institut and celebrat thi sacrifice, as I haue prouin be his awin vvords, And the lexnit doctor S. Ieramus testifies the same, saying, that vvhen he consecrat

3  
refutation.

Messe  
provin  
be S. Ire  
neus ex  
ponand  
Malach.

O a this

# 316 OF THE ALTARE

Iren. lib  
4. ca. 32  
aduer.  
sus here  
sus.

this sacramental braid and vvyne, in  
his pretious bodie, and bluid and of-  
frit the same, *Nouus testamenti nouam*  
*docuit oblationem quam Ecclesia ab A-*  
*postolis accipiens in vniuerso mundo of-*  
*fert Deo, ei qui alimenta nobis praeſtat,*  
*primitias suorum munerum in nouo te-*  
*ſtamento : de quo in duodecim prophetis*  
*Malachias praſignificauit. Non eſt mihi*  
*voluntas in vobis dicit Dominus omni-*  
*potens . & ſacrificium non accipiam de*  
*manibus ueſtris. Ecce . i. He theachit*  
*ane neuu oblation of the neuu teſtamēt,*  
*vuhilk the kirk riſſauand from the A-*  
*poſtles offers to God in the vniuerſal*  
*vuarld, to him vuba geuis ſuid to vvi*  
*un. . . . . fruiſtes of his giſtes in the neuu*  
*teſtamēt, of the vuhilk Malachie amang*  
*the tuelf prophetes, has forſchawin in*  
*this maner. My vuil is not in xouu ſayn*  
*the almightie lord . and I ſai not reſſau*  
*a ſacrifice of xour handis ; becauſe my*  
*name is glorified amangis the Gentils,*  
*from the ſunne riſing to the goinge*  
*the iroſ, and thair is offrit to my name*  
*incenſe and a pure ſacrifice in al places.*  
Of this it is manifeſt, that the people  
of Scotland vuba imbraces the blaſ-  
phemies



phemies of thair minillters agains the  
 halie sacrifice of the messe, and has  
 subscryuit a detestation thair of in ane  
 article of thair negative faith, ar blas-  
 phemers of the trevv adoration of  
 God, vvhilk is propre to the estait of  
 the nev्व testament and ar not of the  
 numbre of the trevv Christian nati-  
 ons, vvhom God forspake be his pro-  
 phete Malachie, suld adore his great  
 and halie name be this clein olbatiō  
 and pure sacrifice of Christs imma-  
 cular bodie and bluid in the Messe.  
 Lat thame selfis than iudge gif thay  
 be not dravvin be thair Ministers in  
 the vvay and estait of thair iust con-  
 demnation, vvith al the misprysers  
 of Gods trevv adoration be this ha-  
 lie sacrifice.

It is also manifest, that vvha denyis  
 this blissit sacrifice of the Messe, mon  
 deny lykvvayes, that Christ is a preist  
 for ever efter ordre of Melchisedech,  
 becaus al preistis sayes S. Paul ar in-  
 stitut to offre sacrifice for the people;  
 of this the Apostle inferris sayād, *Vn-*  
*de necesse est & hūc habere aliquid quod*  
*offerat .i. vvhairof it is necessair that*

Ane  
 ther pro-  
 batiō of  
 ye mes-  
 se.  
 Heb. 1.  
 Heb. 2.  
 ver. 3.

# 618 THE SACRAMENT

*the preist (to wit Christ) men haue al-  
so sum thing to offre: VVhat vvas this  
that Christ had to offre in tyme of S.  
Paul? This culd not be his bluidie sa-  
crifice; for he had performit that be-  
fore S. Paul vvas conuertit, and it  
could not be reterat; thairfor the A-  
postle meanis of ane vther sacrifice,  
that Christ, as preist, had to offre to  
God for the people: This can be na  
vther bot the sacrifice of the Messe,  
vvhilk he offeris daylie be his minis-  
terial preists, vvha ar his Lieutenants  
on the earth, vvhome S. Paul callit  
*dispensateurs of his Mysteries*. This is  
than a necessaire argument of S. Paul:  
*Christ is a preist: thairfor he has a sacri-  
fice to offre*, vvha than denyis that  
Christ has a sacrifice to offre to God  
actuallie, mon deny lykvvayes that  
Christ is a preist actuallie, vvhilk is a  
detestable heresie. Secundlie as *Christ  
is a preist for ever*, sa he mon haue a  
continual sacrifice to be offrit daylie:  
Bot this can not be his bluidie sacri-  
fice vpon the croce; becaus it vvas on-  
lie aines offert, and that onlie in ane  
place; Thairfore this continual and  
daylie*

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daylie sacrifice, is ye onlie sacrifice of Christs pretious bodie and bluid in the Messe, vvhlk he offers daylie be his vicaire & substitu on earth, to adore the name of God in the visible Societie of altrevv Christians.

This same is confirmit in sa far  
*our lord is an aternel prest or sa-* **3**  
*crificateur after the ordre of Melchise-* **Railon**  
*dech, that is to say, after the rite, ma-*  
*ner, and similitude of Melchisedech,* as **Psa. 109**  
 S. Paul exponis this qualitie of **vers. 5.**  
 Christs preisthaid in his Epistle to **Heb. 7.**  
 the hebreues. This similitude be uix **vers. 13.**  
 Christ and Melchisedech in qualitie  
 of the lyk sacrifice is, that as Melchi-  
 sedech offrit an vnbluidie sacrifice  
 in braid & vvyne, sa Christ Iesus  
 offrit an vnbluidie sacrifice of his  
 pretious bodie and bluid vnder  
 the externel formes of braid and  
 vvyne in the Messe: the ane vvas a  
 prefiguration of the vther throw  
 the lyk similitude, as Christs bluidie  
 sacrifice vvas prefigurat be the blui-  
 die sacrifices of the auld lavv efter the  
 Ordre of Aaron I ask of thir Mini-  
 sters vvha denyes this vnbluidie sa-  
 crifice

# 320 OF THE ALTARE

crifice of Christs pretious bodie and bluid in the Messe, vvhhat sacrifice in the newv testament, did Melchisedechis vnbluidie sacrifice prefigurat? It could not be Ch.rists bluidie sacrifice vpon the Croce, in respect thair is na similitude betuix the ane and the vther; thairfor it mon represent some vther sacrifice, seing S. Paul sayes, *that the auld lawv vvas a schaddow of things to come in the newv lawv, and that the sacrifices of the auld lawv vvas figures to be accomplished by the true sacrifices of the newv lawv.* Bot it is manifest that the vnbluidie sacrifice of Melchisedech could prefigurat na vther sacrifice in the newv lawv, bot onlie the vnbluidie sacrifice of Christ Iesus in the Messe: Thairfore the Ministers mon ather deny that the sacrifices of the auld lawv vvas schaddowis of the sacrifices of the newv lawv, or than thay mon confesse that Melchisedechis vnbluidie sacrifice vvas a figure of Christs vnbluidie sacrifice in the Messe. Gif thay persist to deny Christ vnbluidie sacrifice in the messe

Heb. 10

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# THE SACRAMENT 321

melle, thay mon lykvvayes deny  
that Christ is a preist efter the ordre  
of Melchisedech, seing that he hes  
not a sacrifice, vvhiik hes a simili-  
tude vvith this sacrifice of Melchi-  
sedech. Lat men than consider hovv  
blasphemous is this Caluiniā Euāgi-  
le, vvhiik denies Christ to be a preist  
efter the Ordre of Melchisedech.

Thir railers agains the halie  
melle dis not onlie impugne this  
blissit sacrifice, to the great preiudice  
of the trevv seruice of God; bot thay  
labour also to tak away the funda-  
ment thairof, railing agains *the*  
*preisthaid* vvhiik Christ hes establi-  
sit in the Evangelical lavv. Thay  
have inducit the simple people vvho-  
me thay dissaue to *subscrive a detesta-*  
*tion of this Evangelical preisthaid* in  
ane article of thair negative faith,  
and persvvadis to thame that al thair  
doctrine agains external preisthaid,  
against the visible sacrifice, and agains  
ye Ministerial preists, vvha ar sacri-  
ficateurs vnder Christ, in the Evan-  
gelical lavv, is the pure veritie of  
the Euangile. And thir bevvitchit  
people

Preist-  
haid in  
ye Euā-  
gelical  
lavv  
impor-  
tes sacri-  
fice in  
ye same

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people belives al thair detraction  
and calumnies agains the same to  
the great preiudice of thair saluation.

This damnable heresie is refutit be

preist-  
haid pro-  
uin be  
S. Paul.

S. Paul, vvha schaues that *the treve*  
*Euangelical lavv can not be vvithout*

*external preisthaid* : The probatior

of this sal mak manifest, that this

Caluinian Euangile, is not the treve

Euangile of Christ Iesus, vvhilk im-

portis ane external sacrifice; and tha

thir railling Ministers teachis not the

treve Euangelical lavv to thair sco-

taires. That the Euangelical lavv can

not be vvithout external preisthaid

*vvhilk is a spiritual powar and offic*

*offre external sacrifice for the honor of*

*God, and vvailsaire of his treve vv*

*schepers*, it is prouin be S. Paul discus-

tand agains the Iewes. The Apostle in

his Epistle to the Hebreues travellin

be al meanis, to induce the Iewes to

desist from the sacrifices of ye Mosai-

cal lavv, be the quhilks thay seru

God trevvlie before the cumming of

Christ: he prouis agains thame tha

thair Mosaiical lavv and sacrifices

chairof, had tane ane end, becaus tha

quhat is  
pr-ist-  
haid.

C  
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saica  
gelic  
he v  
selle  
lavv  
brac

ye auld lavv and sacrifices thair of  
 yvar chaingit be Christ Iesus in a per-  
 syter lavv and sacrifice of the nev-  
 testament. He prouis the chainging  
 of the lavv be the chainging of the Heb. 7.  
 preisthaid sayand, *Translatio sacerdotio,* vers. 12  
*legis quoque translatio fiat necesse est.*  
*i. the sacerdoes or preisthaid beand trās-*  
*ferrit and chaingit in a persyter preist-*  
*haid, It is necessair also that the lavv be*  
*transferrit and chaingit in a persyter.*  
 The Apostle takis heir for a sure fun-  
 dament, that the chainging of the  
 preisthaid and sacrifices of the Mo-  
 saical lavv, efter the ordre of Aaron,  
 in offring of external bluidie sacrifice  
 to the honor of God in the auld testa-  
 ment, in the persyter preisthaid and  
 sacrifice of the Euangelical lavv, efter  
 the ordre of Melchisedech, to honor  
 God be external vnbluidie sacrifice  
 in the nev testament, that the Mo-  
 saical lavv vvas chaingit in the Euā-  
 gelical lavv: And be this argument  
 he vvald cōclude, that the Iewes suld  
 sesse to serve God be the Moisaical  
 lavv and sacrifices thair of; and im-  
 brace the Euangelical lavv and serve  
 God

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God be the sacrifice of the same. Dois not S. Paul speik heir of the external preisthaid in the Mosaical lavv efter ye ordre of Aaron, *vvhilk vvas a dignitie and spiritual office to offre external sacrifice to the honor of God according to the estaite of that lavv*. And seing that he sayes that this external preisthaid vvas changit in a perfyter; thairfore thair mon be a perfyter external preisthaid in the Euangelical lavv, to offre a perfyter sacrifice to the honor of God. This can be na vther bot the external sacrifice of Christs pretious bodie and bluid of-frit in the Messe, vnder the external formes of braid and vvyne, efter the ordre of Melchisedech, to adore the liuing God for the vwork of our redemption: Thairfore the Catholiks vvhā adoris God be this blissit sacrifice of the Messe, and hes preists and external preisthaid to offre the same, ar trevv vvorschepers of God, & hes the trevv Euangelical lavv: And seing that the trevv lavv of God can not be vvithout external preisthaid, as S. Paul sayes, and preisthaid is orde-

mit



nit to offre sacrifice to the honor of  
God in the visible societie of his trevv **Note**  
vvorſchepers; Thairfore the Caluino-  
latre Ministers, vvha hes nather  
preisthaid, nor external sacrifice ac-  
cording to preisthaid, to adore God,  
hes na mair the trevv Euangelical  
lavv, nor the leues, vvha ar coniuirit  
enemies of our Christian preisthaid  
in the nev testamēt and proud cō-  
temners of our external sacrifice in  
the Euangelical lavv.

Novv lat thir railland Ministers  
bourst out the vennome of thair de-  
tractions and calumnies agains the  
external preisthaid and sacrifice of  
the Euangelical lavv, Lat thair audi-  
teurs also consider hovv miserablie  
thav ar dissaut, in the trevv service  
of God, and in Maters of thair salua-  
tion, beliuand thair vennemous doc-  
trine, agains the preisthaid and sacri-  
fice of the Euangelical lavv, and a-  
gains preists, *vvha ar consecrat in the  
dignitie of preisthaid to be sacrificateurs  
in the nev testamēt, for the trevv ser-  
vice of God, be offring this external sa-  
crifice of the blisssit Messe, to adore the  
living*

The dig-  
nitie &  
office of  
preistes  
prouin  
be ye  
scrip-  
rea.

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living God among the converted gentils, as the lord sayes of thame in the prophetic of Esaie, *assumam ex eis in sacerdotes & leuitas. i. I sal tak out of thame to be preists & leuits.* Thir preists ar the trevv ministers of God, and not thir railers agains preists, and preisthaid, as the same prophete vvitnessis, sayand of the Christian preists, *Vos autem sacerdotes Domini, vocabimini Ministri Dei nostri. i. and ye preists of the lord salbe callit the Ministers of our God.* The prophete spai- kis of the Ministerial preists vvha ar consecrat to offre external sacrifice to the honor of God, for the same prophete schavis, that thay suld haue Altars for the offering of thair sacrifices at the cumming of Christ, sayad, *In die illa erit altare Domini in medio terra Egypti, In that day thair salbe ane Altare of the lord in the middis of the land of Egypte.* VVhen vvas this Altare of the lord erectit in Egypte? vvas not this accomplisht vvhen S. Marc teachit the Christian faith, and erectit altars in the kirks of Alexandria, vvhiik is the Capitale toune of Egypt-

**Esa. 66.**  
**vers. 21**

**Esa. 61.**  
**vers. 6.**

**Esa. 19.**  
**vers. 19**

**S. Hier.**  
**in catal.**  
**virorū**  
**illust.**  
**S. Atha.**

Ægypte? S. Hierome vvrettis this. S. Arhanase also descryuing the lyf of S. Antoine, schauis that he, and mony others halie religious personnes, offrit daylie the halie sacrifice of the Messe in their Monasteries trough al Ægypte. The prophete sorspeikis that this same sacrifice suld be offrit to the honor of God in Ægypte sayand, *Et cognoscetur Dominus ab Ægypto. Et Ægyptij cognoscent Dominum in die illa, & colent eum in hostijs, & in muneri- bus, & vota vouebunt Domino, & sol- uent.* And the lord sal be knowin of Ægypte, and the Egyptians sal know the lord in that day, & thay sal vvorschipe him, in sacrifices and giftis, and thay sal voue vnto the lord, and sal performe the same. VVhat can be mair plainie spokin nor this, that God suld be vvorschipit be external sacrifice in the Euangelical lawv? Thir Sacramentaire Ministers, to hyde this trevv vvorscheping of God be sacrifice, forme the people vvhome thay diffau, hes mutilat this passage takand out of yair scottis bible al this clause, *Thay sal vvorschip him in sacrifice and giftes.*

VVat

Esa. 19.  
vers. 21

What sacrilegious dealing is this, to  
eik and paire the scriptures? baith to  
hyde the treuth in maters of mens  
saluation, and to maintein also detes-  
table heresies against the trevv seruice  
of God, in the nevv testament, be  
preists, be Altars, and be sacrifices,  
vvithout the vvhilks the Euangelical  
lawv can not consist. This is mair  
nor sufficient to assure the consciences  
of al trevv Catholiks, that our  
Christian sacrifice of the Messe vvas  
institut be Christ Iesus, and celebrat,  
to honore, and adore the liuing God,  
for the merciful vvork of our re-  
demption. This then is the first and  
cheif profite of the halie sacrifice of  
the Messe, that be it vve adore our  
louing God.

Our saueour did institut and  
celebrat this halie sacrifice of the  
messe him self, sa he gaue pouar and  
austhoritie to his Apostles, be expers  
command, to celebrat the same say-  
and, *Hoc facite in meam commemora-  
tionem. Do this in my commemoration,  
or in remembrance, of me*: He com-  
mandis thame, *to do this*, that is to  
say

Our saueour  
commādit his  
apostles  
to say  
Messe.  
Luc. 22.

thys, to say, the same thing quhilk he had  
saith to done in yair presence : thairfore as  
of mens he did consecrat the braid & vvyne  
to detef- in his pretious bodie and bluid, be  
service his heauinlie benediction: And as he  
nt, be gaue and offrit the same to God in  
crifices, sacrifice, sa he commandit his Apo-  
angeli- stles, to cōsecrat the braid and vvyne  
is mair of this sacrament in his pretious  
nscien- bodie and bluid : and to offre the  
at our same in sacrifice. The ancient Doc-  
he vvas tors collectis of thir vwordis. that  
celebrat, our Sauerour maid his Apostles preists  
g God, at this tyme : for it appertenis to  
ur re- preists onlie to offre external sacri-  
st and fice: Thairfore vwhen our sauour  
fice of as souerain preist efter the ordre of  
re our Melchisedech, commandit his Apo-  
stles to offre this external sacrifice  
it and of the messe, he gaue thame pouar  
of the and aucthoritie to execut the charge  
ar and and office of preists, and be this he  
expens maid thame preists, that is to say,  
e say- sacrificateurs : for vwhen lausful su-  
mora- perious commandis certaine of thair  
ration, subiectis, to execut the functions of  
con- ony dignitie or office vnder thair  
t is to jurisdiction, thay constitut thame  
say of-

The excellent  
dignitie  
of  
preists.

officers, geving thame pouar and  
aucthoritie to execut the functions  
of that charge: sa our saueour com-  
mandand his Apostles to execut the  
action of preists, or sacrificateurs, in  
offring sacrifice, he maid thame  
preists and sacrificateurs of the nevv  
testament, and gawe thame auctho-  
ritie to say messe, quhilk is ye grea-  
test dignitie, and maist excellent  
charge yat is on ye face of ye earth.  
For vvhat can be comparit to the  
charge & dignitie vvhilk consists in  
handling and offring of the maist  
pretious bodie and bluid of Christ  
Iesus, vvhilk surpassis in excellencie  
and dignitie al the riches and trea-  
sures of al the vvarld. and is of grea-  
ter pouar and gloire nor al the king-  
domes and Impyres of the maist  
potent kingis and monarches of the  
earth? Thairfore albeit ye personnes  
of preists be nocht of great valeur,  
zit the office and dignitie quhilk thay  
beare, in offring of this maist pre-  
tious sacrifice, surpassis a's mekil  
the offices and dignities of earthlie  
princes, as the pretious bodie of  
Christ

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Christ Iesus, surpasses thair earthlie  
kingdomes and vvardlie Impyres.  
For this consideration S. Chryso-  
stome discryuand, the dignitie of  
preists in the Euangelical law, in his  
booke, vvhilke he vvreates of *preist-  
hoode*. preferris the office of preists,  
to the office and dignitie of the  
Angels; for sayes he, Christ Iesus  
hes geuvin to preists the charge  
ouer his auin natural bodie, to offre  
the same for the Honor of God and  
mens saluation, vvhilk he hes not  
geuvin to the Angels. Of this he in-  
terris that the dignitie of preists in  
this behalf, exceedis the dignitie of  
angels. Nather did ony Christians  
euer contemne or dispyse the preists  
of Christs Catholik kirk, albeit neuer  
sa simple and pure. Bot ather proud  
heretiks contemnors of this maist  
halie sacrifice; or then sik amangis  
Catholiks, vvhabeare lytil affection  
to God and to his diuine seruice: Be  
the contraire the affectionat vvor-  
schippers of God, and zelateurs of his  
trevv honor, hes euer reuerencit  
thame vyhome God hes honorit  
vvith

S. Chrys.

# 100 OF THE ALTARE

vvhith this maist noble and excellens office, to offre this heauinlie sacrifice to the prayse and gloire of his halie name. Our sauour did constitut his Apostles in this dignitie of preists and sacrificateurs, vvhhen he commandit thame to offre this maist blisfit sacrifice of his pretious bodie and bluid. He gaue not this charge to euerie ane of the people. for albeit he makis al the faithful participant of his preisthaid in sa far as, thay being incorporat in him be Baptisme do reissaue a spiritual pouar to offre spiritual sacrifice to him and be this thay haue aucthoritie to offre thair prayes, and yair auuin bodies and saules in a clein, pure, and halis sacrifice plaisand to God as S. Paul requyris of al Christians; and be this Christ hes maid thame spiritual preists: Zit he hes not maid the la-ik people ministerial preists, vvha ar consecrat & cōstitut in ane particular dignitie of external preisthaid, be the vvhilk thay haue pouar of our so-uerain preist to offre external sacrifice to the honor of God, and for the prof-

**Ro. 12.**

Al chris-  
tiaens ar  
spiritual-  
bot not  
ministe-  
rial  
preists.



# THE SACRAMENT 339

prosperous estate of the people. This charge appertenis to the onlie ministerial preists, *vva* *ar* *legats* *and* *Embassadours* *of* *Christ* *Iesus*, *as* *S. Paul* *callie* *thame*, *and* *dispensatours* *of* *hū* *mysteries*.

That the Apostles did execut this action of preists in offring sacrifice to the lord, it is manifest be S. Luc *vva* *sayes* *that* *the* *Apostles* *offrit* *sacrifice* *to* *the* *lord*, *vva* *ken* *thay* *ordenit* *S. Paul* *and* *S. Barnabas* *be* *imposition* *of* *thair* *handis*, *and* *send* *thame* *vva* *th* *authoritie* *to* *execut* *the* *charge* *of* *thair* *Apostleschip*. This is manifest be the greik text, for S. Luc sayes of the Apostles. *Αποστολοις τε αυτοις ταυ επιτιθησκειν.* Erasmus trallat *s* *thus* *sacrificetibus illis Domino.* *thay* *sacrifing* *to* *the* *lord*, *or* *vva* *ken* *as* *thay* *off* *it* *sacrifice* *to* *the* *lord*. Of this it is euident, that the Apostles offrit sacrifice, and sayd messe, according to the pcur that Christ Iesus gaue to thame to do the same. This passage troubles Calvin and Beze, becaus it is mai nor sufficient to refut thair heresie, denyand and blasphemand the halie sacrifice of

2.Co.3.

1.Co.4.

The Apostles  
said messe.

Act. 19.

verf. 2.

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Mat. 26.

of the masse, thairfore thay play the  
sophists to suppress this veritie, be  
the ambiguitie of the greik vvord  
*Atropysistat*. quhilk thay transfer  
from the p. o. p. e. signification vvhat  
in it suld be tane in this place, for  
offring sacrifice, to ane vther signi-  
fication, as it is so ne tymes tane, for  
vther publi k functions in the kirk  
of God, as to preache; vpon this  
grounde the Ministers hes plantit  
thair marginal note in thair scottis  
Bible, sayand, *this vvord signifies to  
execut a publik charge as the Apostle-  
scip vvas: sa here it shewed that thay  
preached and prophecied*. Caluin and  
Beze confessis that this vvord sig-  
nifies oft tymes offring of sacrifice,  
nit thay deny that it suld be tane sa  
in this place, bo. onlie for the publik  
function in preaching. This is the  
glosse of Orleans, vvhiik repugnes  
to the text, as it is manifest be this  
necessaire circumstance; for S. Luc  
spekis of a publik function done to  
the lord, as the commune translation  
beiris. *Ministrantibus illis Domino,*  
*Thay ministring to the lord.* Bot prea-  
ching

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 e kirk  
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ing is not done to the lord, bot to  
 the people for thair instruction, vther  
 vwayes thay mon confesse that God  
 is ignorant, and milters the instru-  
 ction of thair preachingis, vvhilk is  
 ablatphemous absurditie: Thairfore  
 this ministration of the Apollles to  
 ye lord, can not signifie preaching  
 in this place. Be the contraire, it si-  
 gnifies verrie properlie the ministra-  
 tion to God be sacrifice, becaus sa-  
 crifice is properlie offrit to the lord  
 onlie for his honor, as I haue alredie  
 citer of Esaie the prophete sayand, Isa. 18.  
*that the Christians in Egypte suld*  
*vorfschepe God be sacrifice:* and of the  
 prophete Malachie affirming that  
*God suld be adoris be offring a clein sa-*  
*crifice to his name amangis al Christian*  
*nations.* Thairfore this marginal  
 note, is repugnant to the trevv mea-  
 ning of the text: and vvhareidis  
*that the Apollles ministrat to the lord,*  
 mon acknavvlege, that thay offrit  
 sacrifice to the honor of his halie  
 name: vvhilk is na vther bot the  
 oblation of this halie sacrifice of ye  
 Messie. This is the cheif function of  
 the

Malac. 1

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the trevv Ministrie vvhilk Christ  
 Iesus institut in his kirk, and vvhilk  
 his Apostles exerced, establisht the  
 trevv seruice of God throvv al the  
 vvarld, be erecting of altar, and of  
 fring this Christian sacrifice thair-  
 vpon: and thairfor S Paul saye  
 of him self and vther Christians *he  
 beinut altare, vus haue ane altare.*  
 Of this it is euident that the Apostle  
 did execut the ministrie in offering  
 sacrifice vpon ane altare, according  
 as Christ Iesus commandit thame  
 sayand, *Do this in remembrance of me*  
 he commandis to offire this sacrifice  
 in remembrance of him. For the  
 cause this vnbluidie sacrifice is day-  
 lie offrit in Christs halle kirk, for the  
 perpetual memorie of his daith and  
 passion, to prayse the liuing God  
 vvith thankful memoire, for the  
 vvork of our redemption vvrought  
 be Christs bluidie sacrifice vpon  
 the croce; and thairfor it is callit  
 a *sacrifice Eucharistick*, that is to say,  
 of prayse and thankis gevvin. This  
 is the ministrie of the trevv seruice  
 of God establisht be Christ in his Ca-  
 tholik

Heb. 13  
 vers. 14

Luc. 22

how ye  
 Messe  
 serues  
 to ho-  
 nor  
 God for  
 ye  
 vvork  
 of our  
 redemp-  
 tion be  
 Christs  
 dayth.

tholik kirk, to the quhilk thir pretendit Ministers efter the ordre of Calvin opponisthame selfis, thairfore thay ar enemies of the trevv ministrie of Christ Iesus, and proud blasphemars of this halie sacrifice, be the vvhilk al trevv Christians honoris and thankis the liuing God for the merciful vwork of thair redemption; vvhilk is the first cheif cause vvhy Christ Iesus commandit his Apostles, and thair lauful successors, to celebrat this halie sacrifice, in the nevv testament.

The second cheif cause vvhy this sacrifice vvas institut, is for the profite that redoundis to the people be the celebration of the same, becaus it is offrit to God for the people, to obtaine of his diuine maiestie al heauinlie graces, and temporal benefites, necessaires for thair saluation, and prosperus estaite. Our saueour declaris this sayand, *this is my bodie, quod pro vobis datur*, vvhilk is geuvin for zeuu, that is to say for your profite and vtilitie. Our saueour expremis heir tvva gevvings

The sacrifice of ye melle is maist profitable to ye people

Luc. 22

Note.

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of his pretious bodie and bluid in this Eucharistie, the *anc to the people* in so far as it is a SACRAMENT, for that haly communion, vvhhen he sayes, *take ze, eat ze, &c.* the vther geuyng of the same is *for the people* in so far as it is a SACRIFICE offrit for thair vveil, vvhhen he sayes, *This is my bodie vvhilk is geuyin, pro vobis, for*

the mes-  
se is a sa-  
crifice  
propitia-  
torie &  
gracious  
for ye  
quik.

remark  
this  
guid  
readar.

*zovu.* The ancient doctors schauvis how profitable this sacrifice is to the people, calling it a *sacrifice propitiatorie*, because it pacifies the vvrathe of God, vvhilk our sinnes had procurit, and makis him propice, gracious, and fauorable to vs, to obtene remission of sinnes, in vvar sanctification, nevvnes of lyf, and al vther guid giftes, and graces, necessaies for our spiritual or temporal estate. VVhat can thair be presentit, geuyin, and offrit to God, for pure, indigent, and vvrarchit sinners, so agreeable to his diuine maiestie, and so vworthie to moue his gracious guidnes o haue pitie on vame, to grant thame remission of thair sinnes, or obtene any grace and fa-  
ueur

ueur at his handis, as the pretious  
 bodie and bluid of his deir sone?  
 Lat the enemies of this gracious sa-  
 crifice schauv, vvhathay haue to  
 offre & present to God, to moue him  
 to haue pitie on thame, to grāt thame  
 remission of thair sinnes, or to  
 obtene ony benefite spiritual or tem-  
 poral of his diuine maiestie: Can  
 thay offre ony vther thing bot thair  
 prayers? O pure dissauit creatures,  
 howv can zour prayers be acceptable  
 to God, seing ze confesse zour selfis  
 to be euer laidnit vvith sinne, and  
 neuer purgit thairfra during zour  
 lyf tyme? thairfore zour prayers ar  
 not vvorthie to obtene ony thing at  
 Gods handis; for the Euangile sayes,  
*Deus peccatores non audit, sed si quis* Ioan. 9.  
*cultor Dei est, & voluntatem eius facit,* vers. 11.  
*hunc exaudit.* God heari not sinners,  
 bot gif ony be a vvorshiper of God,  
 and doie his vvil, he leari him and  
 assanue his prayers: Ze confesse that  
 it is impossible to do the vvil of  
 God, and to fulfil his commandis;  
 thairfor zour prayers can not be  
 hard of him, albeit ze presume maist

vainlie of his mercie, and that he  
vvil heare zour prayers. Heare the  
prophete Efaie sayand lykvvayes of  
God, reiectand the prayers of sin-

Efaie 1. ners, *Cum extenderitis manus vestras,*  
vers. 15. *auertam oculos meos a vobis, cum mul-*  
*tuplicaueritis orationem, non exaudiam*  
*VWhen ze sal streche out zour handis, I*  
*sal turne away my eies frome you, vwhen*  
*ze sal multiplie zour prayers, I sal not*  
*heare thame.* Seing that ze vvha ar  
coniurit enemies of this halie sacri-  
fice, ar perpetuallie in the estaite of  
sinne, and can not be vvithout sinne,  
as zour selfis confessis; zour prayers  
than ar not vvorthie to moue God  
to haue pitie of zovv: And albeit ze  
vvar als iust as vvas Noe, Iob, or  
Daniel, zit zour prayers could not  
be sa vvorthie nor sa acceptable in  
the presence of God, as the imma-  
culat bodie. and pretious bluid of  
Christ Iesus, offrit in this halie sacri-  
fice in faueur of his trevv vvorschi-  
pers to obtene to thame, al benefits  
necessaires for thair spiritual or tem-  
poral estaite: thairfore zour dissa-  
uand ministers leadis zovv in the  
vvay



vway of your damnation bringing you in contempt of this propitiatorie sacrifice, be the vvhilk ze might appease the vvraith of God, and rander him gracious to you, and obtene reconciliation vvith his diuine maiestie vvhair in suld consist your cheis felicitie in this lyf.

This halie sacrifice is nocht onlie propitiatorie and gracious for the quik, bot also for the daid vvha ar depertit in the vnion of Christs halie kirk, and suffers paines in purgatorie becaus thay haue not maid ful satisfaction for thair sinnes before thair daith. This sacrifice offrit for thame, mouis the guidnes of God, ather to mitigat thair paines, or then to delyuer thame out of the same: For this cause the lernit doctor and great pillar of Christs Catholik kirk *S. Augustin*, sayd messe for the saule of his depertit mother *Monica*, according as *seho requyrit him to do*, before hir daith. *Caluin* hes na vther subterfuge to delude this notable exemple agains his heresie, bot to say, that *S. Augustin* vvas dravvinauay vvith

The messe is propitiatorie for ye dead

*S. Aug.*  
lib. 9.  
confess.

cal. lib.  
3. instit.  
cap. 5.  
sect. 10.

a disorderly affection to accomplish the desyre of ane auld vvyf. Thir caluynolatre ministers hes inducit also thair blindit auditeurs, to subscribe in thair negative faith a detestation of *this propitiatorie sacrifice for the sinnes of the daid and quik*. This heresie is refutit be thir vvordis of Christ, sayand *that his bodie is geuvin and offrit to God in sacrifice, for the vtilitie of the membras of his kirk, sike as ar baith the quik, and sike daid onlie as sufferis paines in purgatorie for thair sinnes; vvhā, albeit thay indure greiuous torments, zea greater nor euer did ony martyr suffer on earth, as S. Augustin sayes; Zit in the middis of thair torments thay prayse God, as S. Ihone vvitnessis, sayand, that al creatures in heauin, and aboue the earth, & sub terra, and vnder the earth, sayd, al blissing, and honor, and gloire, and pouer, be to him vvhā sittis in the throne, and to the lamb for euer and euer*. Thir vvhā ar vnder the earth, ar not the condemnit faules, for thay blasfeme the lialie name of God; thairfore thay

S. Aug.

Apo. 5.  
vers. 13

thay at the saules vvha suffers paines  
 in the fyre of purgatorie, vnder the  
 earth, vvhilke the Euangile callis a  
 prison vvhair in thay ar castin, vvha,  
 in the vvay of thair peregrination in  
 this lyf, hes not maid fullsatisfaction  
 for thair dettis, and thay sal not come  
 out of it, vvhil thay pay the least far-  
 ding of thair debt. The halie sacrifice  
 of the messe is, and hes euer beine  
 offrit daylie in Christs Catholik  
 kirk, for the releif of thir saules af-  
 flictit in purgatorie: and becaus it  
 appaisis god towards thame, and ob-  
 teinis to thame grace and mercie,  
 thairfore it is callit propitiatorie for  
 the daid; S. Augustin is a faithfull  
 vvitnessse of this remaid for thair sau-  
 les, say and, *Orationibus sancta Eccle-*  
*sia, & sacrificio salutari, & elemosy-*  
*nis, quæ pro eorum spiritibus erogantur*  
*non est dubitandum mortuos adiuvare;*  
*ut cum illis misericordius agatur a Do-*  
*mino quam eorum peccata meruerunt.*  
 Thair is na doubt, bot the daid ar helpit,  
 be the prayers of the halie kirk, and be  
 the salutaive sacrifice, and be almous  
 deides, vvhalke ar gevvyn, and offrit

Mat. 9.  
 vers. 26  
 27.

S. Aug.  
 ser. 34.  
 de verb.  
 Apost.

for their saules; that thay may be daist  
 vwith, mair mercifullie be the lord, nor  
 their sinnes bes deseruit. The first  
 vvha denyit the offring of this pro-  
 pitiatorie sacrifice for the daid, vvvas  
 the heretik Aërius fra vvhome des-  
 cendit the sect of the Aërius as S. Au-  
 gustin vvitnessie sayand. *Aëriani ab*  
*Aërio quodam sunt nominati, qui cum*  
*esset presbyter, doluisse fertur quod E-*  
*piscopus non potuit ordinari; & in*  
*Arrianorum haresin lapsus, propria*  
*quoque dogmata addidisse nonnulla, dicent*  
*orare vel offerre pro mortuis non oport-*  
*ere.* The Aëriens vvay sa callit from a  
 certaine Aërius, vvha beand a preist,  
 it is sayd that he vvvas sorie becaus he  
 could not be ordanit Bischop, and haif-  
 sing faillin in the heresie of the Arriens,  
 addit also ceataine haides of fals do-  
 ctrine of his awin inuention. sayand,  
 that men suld not pray nor offre sacrifice  
 for the daid. Of this it is manifest  
 how pernicious is this Calvinian  
 Euangile vvhilke infectis the blindie  
 peoples saules vvith auld condem-  
 nit heresies, and defrauds thame of  
 the grace and fauour of God, vvhilke  
 thay

S. Aug.  
 lib. de  
 heres.  
 ad quod  
 vult  
 Deum  
 her. 23.

thay might obtene of his diuine  
 maiestie, for remission of their sin-  
 nes in this lyf, and for the relief of  
 their paines and torments in the  
 lyf to come, be the mediation of  
 this propitiatorie sacrifice, vvhilk  
 Christ Iesus offrit him self for his  
 Apostles, and in their personnes for  
 the membres of his kirk baith quik  
 and daid, as his bluidie sacrifice  
 vpon the croce satisfiet for the re-  
 demption of thame baith; and he  
 gaue also command to his Apostles,  
 and in their personnes to their lau-  
 ful successors, to do and offre the  
 same vnbluidie sacrifice for the  
 profite & vtilitie of his kirk, vvhilk  
 is the greatest cōfort that the catho-  
 lik vvorschippers of his halie name,  
 hes in this lyf: for be the media-  
 tion of this sacrifice offrit for thame  
 thay may pacifie the vvraith of God,  
 thay may obtene remission of their  
 sinnes, thay may procure fauor and  
 grace for their reconciliatiō vvith  
 God, and spiritual strenght to line  
 ane godlie and verteous lyf; be it  
 thay may get patience in aduersitie,

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consolation in affliction, support in necessitie, deliurance from danger be sie & land, frome seiknes, pouvertie, and distres; be it yai may procure the blissings of God to thame selfis, to thair bairnes, and freindis in this lyf, and aternel repose to thame that ar depertit in the vniõ of Christs halie kirk. This is the secund cheif proffite that trevv Christians obtenis be the oblation of this halie sacrifice to thair saluation: quhair of this caluinisme defraudis al thame, vvha beliuing the lies and calumnies of thair railling ministers agains this halie sacrifice, ar brocht in contempt thairof, and sa yai ar defraudit of yis cheif moyen to pacifie God offendit for yair finnes.

The thrid cheif proffite of this halie sacrifice of the messe is, that the halie hostie thairof is gevvyn and distribut to the people, to be thair spiritual suid, to nourish thair saules and bodies to aternel gloire, and this is the thrid and last action of Christ Iesus vvhen he institut this halie sacrament say and *tak ze, eat ze,*

Mat. 26

*thi*

*this is my bodie.* Thir sacramentaires peruertis this substantial point, as thay haue done the vther twa; for as thay deny the consecration of the braid and vvyne in Christs pretious bodie & bluid maid ~~be~~ his heauinlie benedictiō, and also the oblation of ye same; sa thay deny the geuving, and ressauiing of the same pretious bodie and bluid in this sacrament, thairfor thay peruert the trevv communion of the same, and geuvis a profanie and nude signe and takin of bair braid and vvyne, instaid of this celestial suid, and be this thay defraud thame, vvhome thay dissaue, of thair spiritual suid, vvhilk suid nourish thame to eternel gloire. And to hald thame fast in the snaire of this heresie, thay haue causit tham subscriue a *horrible detestatiō of the reception of Christs pretious bodie and bluid be the vvilk and bodies of men*: Thay establis thair fantastical reception be the vaine imagination of thair fals and presumptuous faith, vvhilk makis dissauiit men belieue, that to be vvhilk is not. Thir heresies ar

quhat is  
yet trevv  
commu-  
nion.

Mat. 26

ties is relatit: first becaus the trevv communion of this sacrament importis a corporal reception of Christs pretious bodie and bluid, be the mouth, as his avvin, vvordis bearis, *take & eat ze, this is my bodie*: Al the vvordis of Christs institution of yis sacrament signifies corporal actions as the taking of the braid in his handis, the consecrating thairof be his vvordis pronūcit be his halie mouth & the gevving of the same consecrat braid, (vvhilk he callis his bodie) to his Apostles: vvha douris than bot thay ressaue the same, and tuik it be a corporal action, and did eat to be the mouth; Thairfore thir ministers ar perverters of Christs institution, vvhen thay deny the corporal gevving and ressaueing of Christs pretious bodie and bluid in this sacrament, and fenzies a spiritual ressaueing yairof be faith, vvhilk is a vaine imagination; becaus, vvhat vve ressaue be faith it is performit be the eare, for S. Paul sayes. *Fides est ex auditu, faith is be hearing*: bot our saueour spaikis of eating and drinking

Rō. 10.



king, vvhilks ar performit be the mouth, and not be hearing, vvhilk is ane instrument to conseaue thingis be faith: For this cause, it is is a vaine fantasie to belue that men ressaues the pretious bodie and bluid of Christ Iesus in this sacrament be faith, & not be a corporal reception. VVha belues this ar ignorant of the nature & veritevv of trevv faith. quhat  
is sayth. For faith is a supernatural gift of God, vvhilk he zets in our saules, to illuminat our myndis vvith a supernatural lycht, to mak vvs conseaue and vnderstand the veritie of his hie mysteries and supernatural vvorkis reuelit in our religiō. vvhilk surpasseis the capacitie of our natural iudgement. A man can not conseaue be onv natural raisō, that the vvarld could be maid of nathing: Aristotle and vthers the maist lernit natural philosopheurs, could neuer comprehend be thair natural vvite, that the vvarld had a beginning: becaus thay thocht it impossible that it could be maid of na thing: And zit the maist ignorant vvyfis amongis  
Christ.

Christians, vvha is myndis ar illuminat vvith the supernatural lyche offaith, belives assurtlie that the vvarld had a beginning, and that God maid it of nathing. Ths than is ye verrevv of trevv faith, to cause vvs believe thaise hie mysteries of religion vvhilks surpassis our natural ludgement: Thairfore the object of trevv faith, is a thing exstant realia, vvhilk can not be conseaut be natural raison: Vvhosoever than belives that to be vvhilk is not, is dissaut through a vaine opinion of faith, haifand a fals perswasion of a thing vvhilk is not. VVald not a man estime him bereft of sound iudgement, vvha vvald belive to have ressaute a hunderith crounis in his purse, vvhen in deid he ressaute not a pennie thair in, bot onlie a bair figure and nude signe thairof. VVha ever than belives to ressaue that be faith, vvhilk is not, he is dissaut: Boethir ministers hes sa bevritchit the simple people, that thay cause thame belive to ressaue in this sacrament, Christs pretious bodie and bluid

**Nota.**

bluid be faith, & in the mean tyme  
thay teache, that Christs pretious  
bodie and bluid ar not realie exstane  
in the sacramēt, bot ar als far distant  
thairfra as the heauin is from the  
earth: thairfor thir Iugglaris makis  
thame belue to ressaue that in the  
sacrament be thair caluinian faith,  
vvhilk trevv faith cā not cōprehend,  
becaus it is not exstant thairin.

Thir crastie sophists dissaues the  
simple people transferring the sa-  
cramental communion of Christ  
Iesus, to a spiritual participation of  
him, vvhilk men may haue vvith  
out this sacrament, be the moyen  
of faith, hope, or charitie; beluiing  
in him, hoping in him, and louing  
him aboue al thingis. Thair is na  
question of this spiritual commu-  
nion of Christ, bot of *a sacramental  
communion of him*, vvhilk is a realie  
and substancial participation of his  
pretious bodie and bluid vnder the  
formes of braid and vvyne, ressaui-  
actualie in this sacrament, as thay ar  
realie and actualie administrat be  
the lauful dispensateur thair of.

a sacra-  
mental  
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Christs  
bodie &  
bluid is  
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munion  
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This

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1. Cor.  
10.  
verf. 16

This sacramental communion & reale participatiō of Christs pretious bodie and bluid in this sacrament. is also prouin be S. Paul sayād. *The chalice of benedictiō vvhilk vve blisse, is it not the communication of yo bluid of Christs? & the braid vvhilk vve brek, is it not the participatiō of the bodie of the lord?* Dois not this communication of Christs pretious bluid, geuvin and ressauit be the consecrat Chalice, signifie a corporal ressauing of the same be the mouthe? Dois not also this participatiō of Christs pretious bodie ressauit be the distribution of this consecrat braid, signifie a corporal reception thair of be the mothe? This is manifestlie declarit be the heal discourse of the Apostle in this chapitre, vvhair he reprochis sik a detestable erreur, & dangerous athiesing, vvhilk did reyne amāgis sum Christian Corinthians, as regnesthis day amangis certaine politicke of the Catholiks in our countrey, vvha ar culpable of the lyk cryme vvhairof S. Paul accusis the godles Athiests amangis the Christian Corinthians, vvha

Note.

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vvha estimitt na mater of conscience  
 to be participant of the communion  
 of thingis offrit in sacrifice to Idols,  
 and of the communion of the sacri-  
 fice offrit to the honor of God amā-  
 gis Christians, as thir grosse Catho-  
 likes thinks na offence agains God, to  
 ressaue the profaine communion of  
 the Caluinian Synagog. and the ha-  
 lie communion of Christ Iesus in his  
 Catholik kirk. To tak away this deu-  
 ledge Athiesme S. Paul sayes to thame,  
*Consider Israel efter the flesche, ar 1. Cor.*  
*not thay participant of ye altare vvha* 10.  
*eat of the sacrifice?* Be this he schavves vers 48  
 that vvhofoever ressaues in thair cō-  
 munion the sacrifices offrit ather to  
 the liuing God, vpone the altare de-  
 dicat to his diuin service; or to fals  
 Gods and Idols, vpone the altars de-  
 dicat to thair service and honor, thay  
 ar participant of him vvha is hono-  
 rit be. the sacrifices offrit vpone his  
 altare: Thairfore gif ze eat of the sa-  
 crifices offrit vpō the Altare of Idols,  
 ze mak zour selfis culpable of ane de-  
 vilege cryme be honoring of devils,  
 be raison ze ar participant of the sa-  
 cri-

crifices offrit to the honor of Idols in  
 vvhome the deuils ar bonerit and a-  
 dorit, and in this ze ar maid fellowes  
 and partakers of Deuils . The vther  
 part of this comparaisō in the trevv  
 Christian Corinthians, is, that be  
 the participation in eattng and  
 drinking of the sacrifice offrit to  
 God vpon his Christian Altare, de-  
 dicat to his honor, thay vvar maid  
 partakers of his trevv honor, and a-  
 doration, and maid participant of ye  
 fellofship of the liuing God : The  
 Apostle inferris his general conclu-  
 sion of the former discourse . *Non*  
*potestis Calicem Domini bibere & cali-*  
*cem Demouiorum : Non potestis mensa*  
*Domini participes esse & mensa demo-*  
*niorum*, i. Ze may not drink of the Cha-  
 lice of the lord, and of the Chalice of  
 deuils; Ze cā not be partakers of the table  
 of the lord, and of ye table of deuils. Be  
 this argumēt of the Apostle it is ma-  
 nifest; that the trevv sacramental  
 communiō of Christ Iesus, is a trevv  
 and reale participatiō be the mouth,  
 of his pretious bodie and bluid offrit  
 in sacrifice to his halie Name, vpon  
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1.C. 10

verl. 21

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his Altare . This is manifest be the  
 comparaisō that the Apostle makis  
 betuix the trevv vvorschipers of  
 God amangis the Christians, and  
 the vvorschipers of Idols amangis  
 the Idolateurs : Bot the Idolateurs  
 vvorschipit thair fals Gods and de-  
 uils adorit in the Idols, baith be thair  
 corporal assistance to the sacrifice  
 offrit to ye honor of Idoles, & be par-  
 ticipation maid be thair mouth in  
 eatting and drinking of the same sa-  
 crifices : Euin sa the trevv vvorschi-  
 pers , of the liuing Cod amangis  
 Christians, adoris his diuine Maiestie  
 baith be thair corporal assistance to  
 the sacrifice offrit to the honor of his  
 halie name, & be a corporal participa-  
 tiō be the mouth in eatting and drin-  
 king of ye same Christian sacrifice,  
 vvhilk is na vther bot the maist ha-  
 lie sacrifice of Christs pretious bodie  
 and bluid offrit to him in the Messe,  
 and ressaunt be his trevv vvorschi-  
 pers, be a reale participation thair of  
 at his Altare. VVe haue thrie things to  
 remark of this Apostolical doctrine:

thrie  
 things  
 to be  
 ble markit.

First that the trevv communion ta-

bie is ane altare; for that vvhilk the Apostle callis ane altare in respect of the sacrifice offrit thair vpon, he callis a table in respect of the communion of the same sacrifice: and seing the pretendit Ministers of Scotland are enemies and destroyers of altars, thairfore thay haue not the trevv communion table of Christ Iesus, vvhair of the Apostle speikis in this place. Nixt the trevv communion is a participation be ressauiing and eating be the mouthe, of ane halie hostie vvhilk is offrit in sacrifice to the honor of God vpon his altare: seing than that thir pretendit ministers gevis not to the people in thair communion ony hostie offrit in sacrifice to God, and denyis al participation thair of be the mouth, and bodies of mē; thairfore thay giue not the trevv communion of Christ Iesus to the people, vvhorne thay dissaue. Thridlie vve haue to remark, that the trevv communion makis the vvorthis ressauiers thair of to haue fellovvship vwith the liuing God, & the fals communion makis the ressauiers of the  
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same to haue fellowvschipe vvith deuils: thairfor vvha ar partakers of a fals cōmunion, ar vnnvorthie to be partakers of the table of the lord, for vvha hes fellowvschipe vvith deuils be a fals communion, can not haue fellowvschipe vvith God be histrevv communion: *Ze can not* (sayes the Apostle) *be partakers of the table of the lord, and of the table of devvils.* In vvhat dangerous estaite than ar sik politik Catholiks, vvha for feir of tinsel of geir, or for advancement to vvardlie riches and dignities, dois communicat at the table of thair Calvinian Ministers? Thay bourde in this mater of consciēce sayand, that ye Ministers ar not sa euil, bot men may eat and drink bread and vvyne vvith thame, at thair communion. It is verrie hard to bourde vvith God, speciallie in maters concerning histrevv seruice, and mens saluatiō. Lat sik boursers esteime vvhat thay plaife, zit it is certaine that the table of the Calvinian communion is the table of deuils, seing the table of our Catholik communion is the table of  
the

1. Cor.  
10.  
Note.

the Lord: The one or the vther mon  
 be the table of deuils. Bot vvha ar  
 participan. of the communion at the  
 table of deuils ( sayes the Apostle) he  
 fellowvschipe vvith deuils and ar  
 maid partakers of thame and of thair  
 seruice: Thairfore vvha ar participat  
 at the table, of this Caluinian com-  
 munion he fellowvschipe vvith de-  
 uils, becaus thay ar maid partakers of  
 thair seruice. This is the iust reuad  
 vvhilke thay ressaue for thair com-  
 munion vvith the Ministers, againe  
 the knauvin veritie. Thir politiks flat-  
 ters thame selfis in this impietie, esti-  
 mand that it is na sinne to eat and  
 drink bread and vvyne, vvhilke ar  
 guid creatures of God. Lat thir gros-  
 se Christians consider, that the Ido-  
 lathits vvar guid creatures of God in  
 thame selfis, zit the cōmunion thair-  
 of vvas sa euil, that it maid the ressa-  
 uers of the same. partakers of deuils,  
 and of thair seruice: In lyk maner,  
 albeit the bread and vvyne in the  
 Caluinian communion be guid in  
 thame selfis, zit becaus thay ar ap-  
 plyit thairin to a fals vse, repugnant  
 directlie

directlie to Christs institution, thay  
mak the ressauers thairof, partakers  
to the vvoricheping and seruice of  
devvils, and be this thay mak thame  
selfis, vnvvorthie to ressaue the trevv  
communion of Christs pretious bo-  
die and bluid at the table of the lord,  
be the vvhilke thay suld be nourisht  
spirituallie in saule and bodie to æ-  
ternel gloire.

This former heresie denyand the  
reale participation of Christs pre-  
tious bodie and bluid, be the mouthe  
and bodies of men in this sacramēt,  
defraudis thame vvha belives the  
same of the æternel gloire, vvhilke  
thay suld ressaue in thair saules and  
bodies be this halie communion: for  
this sacramental communion of  
Christs pretious bodie and bluid, is  
institut to nourish baith our saules  
and bodies to æternel lyf. This is  
manifest be Christs avin vvordis  
for the instruction of the incredul  
Catharnages, vvha lyk to thair Cal-  
vinists, vvould not belive the reale  
presence, and corporal the eating  
and drinking of Christs pretious  
bod.e

bodie and bluid in this sacrament. Our saueour traueillis to perswade thame ye veritie of the reale eating and drinking of his pretious bodie and bluid be the effectes and fructes thair of, maist necessaire for thair saluation; schavvand that it is the spiritual fuid of thair saules, that nouris to aternel lyf. *Operamini*

**Ioan. 6.** (sayes he) *non cibum qui perit, sed qui*  
**ver. 17.** *permanet in vitam aternam.* Labour not for the fuid that perisist, bot for that whilk remanes to lyf aternel: Be this vvordis he declaris twa sortes of fuides; the ane corruptible, for the nouriteur of the temporal lyf; the vther incorruptible, that nouris to to lyf aternel. I vvald ask of the ministers, gif thair communion braid, vvhilck thay distribut to the people, as it is tane out of the baxsters buth, vvith out al consecration or blissing, be this incorruptible fuid, that may nourish thame to lyf everlastinge! Gif it be not, as thay grant thame selfis? thay mon the cōfesse that thay defraud the people of the incorruptible fuid, quhilk suld nourish thame

to eternal lyf. Our Sauceur proceedis  
to declair particularlie that this in-  
corruptible fuid is h s auin self vvha  
descendit from heauin; first he sayes  
that God the father suld giue thame  
the trevv braid from heauin, *The* Ioan. 6.  
*braid (sayes he) of God, is that vvhilke* ver. 33.  
*descendit from heauin and geuvs lyf to*  
*the vvarld. Lat men confider gif the*  
braid of the Calvinian communion  
be this braid vvhilke come doune  
from heauin, or gif it hes verrevv to  
giue lyf of gloire to the ressauers  
thaitof? Mens saules ar not glorious  
in thame selfis, thairfore thay mon  
ressaue gloire, be a fuid vvhilke is glo-  
rious, sik as is onlie the pretious bo-  
die and braid of the sone of God,  
vvha descendit from heauin, and  
tuik our humaine nature in the vir-  
gine Maries vvombe, to give the sa-  
me not onlie vpon the croce for our  
redemption, bot also for our spiri-  
tual fuid in this halie communice, to  
nourish vvs to the future gloire; and  
thairfore he callis him self, the braid  
of God that descendit from heauin;  
and he subioines sa. and. *Ego sum*  
*panis*

*panis vita*, I am the braid of lyf; He spekis heir of his auin personne, and callis it this incorruptible fuid that remaines to lyf euerlasting; he schawes that this braid is mair excellen nor vvas Manna, becaus Manna gau not lyf euerlasting, for mony that eat thair of, diet eternellie in the vvil dernes, tharfor it had not vertue

**Joan. 6.** to giue æternel gloire: Bot Christ

**vers. 51.** sayes of him self, *Ego sum panis viuus*

*qui de celo descendit; Et si quis manducauerit ex hoc pane. uiuet in æternum:*

*Et panis quē dabo vobis caro mea est pro*

*mundi vita.* I am the liuing braid vuis

come doune from heauin: gif ony eat of

this braid, he sal liue for euer: and the

braid that I sal giue you, is my auin

flesche for the lyf of the vuarld. VWhat

can thair be spokin in mair cleir

vwordis, to confirme the reale ge-

uving and ressauiing of Christs auin

flesche in this sacramental commu-

nion, for our spiritual nouriteur to

eternel gloire: Our Saueur, did first

exhort the incredule Capharnaites,

and in thair personnes the m-sbeli-

uand Calvinists to labour for the

fuid

**Note.**  
**Guid**  
**readar.**

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fuid

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fuid that nouris to eternal lyf. Nixt  
he declaris that this fuid, is the braid  
vvhilk come doune frome heauin:  
Thridlie he schaues that this braid is  
his auin self, vvha come down from  
heauin to vvork mens saluation on  
earth: Last he expenis that he him  
self is the incorruptible fuid that nou-  
ris to lyf eueralting in respect of  
his avvin flesche. Of this heauinlie  
doctrinc it falloves necessairlie, that  
the trevv communion braid is ye  
verie flesche of Christ Iesus, ressaui  
be the mouth and bodies of men in  
this sacrament, as Manna vvhilk  
Christ comparis vvith his pretious  
bodie, vvas ressaui corporallie and  
eatin be the mouthe be the Israelits  
in the desert. The incredule leues  
repugn to this manifest veritie, and  
indurit in thair peruersit opinions  
blasphemis Christ Iesus sayand.

*Quomodo potest hic nobis carnem suam  
dare ad manducandum? how can thu  
man giue vus his fl seke to eat?* Dois  
not the Calvinian Ministers instruct  
thair auditeurs in the lyk blasphe-  
mie agains the sone of God and his

The  
trevv co  
munion  
is Christs  
avvin  
flesche

Ioan. 6.  
vers. 52

doctrine, and makis thame in this behair lyk to thir incredule and obstinat leues? sayand, howv can thay reissaue Christ Iesus in his sacrament realie and be a corporal reception, seing he is sittand at the right hand of God his father in heauin? Is not this to disput agains the omnipotent pouar of God, and to mesure his actions according to mens natural iudgements? as thocht God could do na thing, bot that vvhilk natural, and sensual men conceauis be thair natural raison: VVha suld doubt of ony thing that the Sone of God has pronuncit in his Euangile? vvha estimates that ony thing is impossible to him to do, ar proud blasphemers, and denyis him to be God, becaus thay deny his omnipotent pouar: for the scripture assuris vs, *that thair is na thing impossible to God*: Thairfor the Calvinian Ministers instructis the people that Christ Iesus is not God, vvhen thay cause thame say vvith the Capharnaïtes; *howv can Christ giue his bodie to be eatting realie in this sacrament? or howv can his*  
 bodie

Luc. i.  
 vers. 37.

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bodie be in many places at any tyme  
 Thir blisidit sacramentares leaning  
 to thair natural iudgements considers  
 nocht that God dois many thingis  
 aboue the ordre of nature: He hes  
 maid thir incredule creatures, of the  
 dust of the earth, and al thingis of  
 nathing aboue the ordre of nature,  
 and albeit thair bodies be dung in  
 dust, and eatin vvith the vvormis,  
 rit be his almichtie pouar he vvil  
 raise tham in thair auin substances  
 at the last day. Gif he dois thir and  
 many vther vvorkis aboue the ordre  
 of nature, vvhy dar thay, vvhom  
 God hes maid of nathing, dout and  
 say vvith thair blasphemand Minis-  
 ters, hovv can Christs bodie be in  
 many places at any tyme? Christ le-  
 sus ansueris to thir incredule Caphar-  
 naites, and to thair successors, the  
 misbeliuing Calvinists sayand,

*Amen amen dico vobis, nisi manduca-* Ioan. 6.  
*ueritis carnem filij hominis, & biberitis* vers. 53  
*eius sanguinem, non habebitis vitam*  
*in vobis: Verelie verelie I say vnto you,*  
*Except ze eat the flosche of the sone of*  
*man, and drink his bluid ze sal not haue*

lyf in xovv: This is a feirful sentenc  
 pronuncit againſt the Capharnaiteſ,  
 and the incredule Calviniſts, for our  
 Saueour affirmes vvith ane aithe,  
 that vvha eattis not his auin fleſche,  
 vvha is the ſone of man, ſal not haue  
 lyf euerlaſting: He ſayes not, except  
 ze eat a peece braid in ſigne and takin  
 of my fleſche, & drink a ſope vvyn  
 in takin of my bluid, (as thir Mini-  
 ſters ſayes) bot he affirmes in experi  
 vvordis, *that vvha reſſaues not his  
 auin fleſche and bluid for thair ſpiritual  
 fluid, ſal not haue lyf euerlaſting.*  
 VVhat vvil then become of thame  
 vvha reſſaue the doctrine of thir  
 Capharnaitical and Iudaical mini-  
 ſters, blaſphemis and abhorris the  
 reale & corporal reception of Chriſts  
 pretious bodie and bluid in this ſa-  
 crament? Thav teache to deteſt the  
 eatting of that ſpiritual fluid, be the  
 vvhilk thay ſould reſſaue lyf euer-  
 laſting: and thairfore thay ſal ryſe  
 at the laſt day to thair æternel dom-  
 nation. Be the contraire the Catho-  
 lics vvha at trevvlie nourifit vvith  
 ye ſpiritual fluid of Chriſts pretious  
 bodie

bodie & bluid in this sacrament, shall  
 rise at the last day to æternel gloire;  
 for the sone of God, vvha can not lie  
 sayes in expres vvordis, *Vvha eatte* Ioan. 6.  
*my flesche, and drinke my bluid* les lyf *vers. 54*  
*æternel, and I shal raise him vp in the*  
*last day.*

He subioinis thrie euident raisons  
 of this; the first is exprimit in thir  
 vvordis. *Carò enim mea vere est cibus,*  
*& sanguis meus vere est potus,* for my *vers. 55.*  
*flesche is treulie fuid, and my bluid is*  
*treulie drink.* The force of this rai-  
 son consistis in this, that the propre  
 nature of braid and drink is to giue  
 and entretaine lyf to thame. vvha  
 eatte and drink is the same. Thair-  
 fore vvhat is eatte and drokin, is  
 treulie fuid and gettis lyf: And lyk as  
 temporal fuid of corporal braid and  
 drink, is ressaue to susteine the tem-  
 poral lyf; sa the spiritual fuid of  
 Christs pretious bodie and bluid, is  
 ressaue to giue and susteine the spi-  
 ritual lyf, vvhilk tendis to æternel  
 gloire. This then is Christs argument,  
*my flesche is treulie fuid and my bluid*  
*is treulie drink, to giue and entre-*

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tennie the spiritual lyf of Christians  
 to eternel gloire; *vvh* than *eatis my  
 flesche and drinkis my bluid*, *sal haue  
 lyf aternel*, and *I sal raise him up at the  
 last day* to eternel gloire. I ask of the  
 Calvinills and prayers thame to an-  
 suere in guid conscience, gif thair  
 corporal lyf vvar in danger to perish  
 for hungre, vvhaf vvald thay esteime  
 of thame vvh a vvald present signes  
 and figures of corporal meat and  
 drink to satisfie thair corporal hūgre,  
 and entretennie thair temporal lyf?  
 Gif thay vvaldestime thame mokers  
 and manifest enemies, desyring ra-  
 ther thair daith nor lyf; vvh y suld  
 thay not esteime thair Ministers fraud-  
 ful dissauers, and cruel enemies of  
 thair spiritual lyf, vvh a gevv is to  
 thame in thair communion, nakit  
 signes and takins of Christs pretious  
 bodie and bluid, and yat in yair  
 avvin nature and substance, vvhilk  
 he him self callis the trevv fuid to  
 nourish vvs spirituallie to lyf euer-  
 lasting? As the figures of temporal  
 fuid can not nourish the bodie to  
 giue and entretennie the temporal  
 lyf

lyf, mekil les can the figure of spiri-  
tual fuid nourish the saule to giue  
and entretenne the spiritual lyf to  
eternel gloire: Thir vvordis of Christs  
Jesus excludis al signes and figures of  
his pretious bodie and bluid in this  
sacrament, vvhilke Calvin and his  
complis hes inuentit; for that  
vvhilke is fuid treulie, is not fuid in a  
figure: Bot Christ sayes *that his auin  
flesche is treulie fuid, and his bluid is  
treulie drink*; Thairfore his blissit  
flesche and bluid ar fuid and ressaue  
treulie and in thair avvin substances  
and not be signes and figures, in this  
sacrament.

Note  
this  
raison.

Our saueour subioines ane vther  
raison vvhy thay ressaue lyf eternal,  
vvha eattis his flesche and drinkis his  
bluid; sayand in the nixt verse, *Vvha  
eattis my flesche and drinkis my bluid,  
remaines in me, and I in him*. This  
raison may be reducit in this forme,  
vvha remains in Christ, and Christ  
in thame mon haue eternal lyf: Bot  
vvha eattis his flesche and drinkis his  
bluid in this halie sacrament, remai-  
nes in Christ and Christ in thame,

Ihona 6  
vers. 56

thairfore vvha eatris his flesche and  
 drinkis his bluid sal haue lyf eternel.  
 This is the heauinlie benefite that the  
 Catholik vvorschipers of God ressaues  
 be this sacramental communion,  
 that Christ Iesus him self in saul and  
 bodie, God and man, makis his re-  
 sidence in thame, vvha ressaues his  
 flesche and bluid in this sacrament,  
 and he is maid ane vvith thame be a  
 corporal coniunction, becaus his  
 flesche and bluid ar inseparablie con-  
 ioinit vvith his saul, and godhaid  
 sen his resurrection, and euer quik-  
 nit be the same: thairfore vvha res-  
 saues his flesche and bluid in qualitie  
 of thair trevv spiritual fluid, ressaues  
 Christ him self, in bodie, saul, and  
 Godhaid; and consequentlie Christ  
 him self, God and man, remaines in  
 thame realie and corporalie, and is  
 maid ane vvith thame. For al fluid  
 that is ressauit and nouris, is maid  
 ane vvith thame vvhome it nouris,  
 be a real coniunction and corporal  
 vnion and remaines in thame realie:

**B. Thone** seing than that *Christs flesche & bluid*  
**6. YE. 55** *ar fluid treulie, as he him self affirmes,*  
*and*

and nouris to aternel lyf : thairfore  
 vvha reffauces the fame in this sacra-  
 ment hes a real coniunction and cor-  
 poral vnion vvith Chrif, and be this  
 he remaines and makis his dwelling  
 place in thame, and fa thay mon  
 haue eternel lyf; for he vvha is the  
 caufe and fontaine of eternel lyf,  
 remaines in thame; and thay ar maid  
 ane vvith him be a corporal con-  
 iunction and reale vnion. VVha re-  
 maines in Chrif and ar fa conioinit  
 and vnitit vvith him, ar incorporat  
 in his natural bodie, and ar maid, as  
 the Apofle faves, *flefche of his flefche,*  
*and baine of his baines*; vvhilk, the  
 Calvinian communiō, of baire braid  
 and vvyne in figne & takin of Chrif  
 bodie and bluid in heauin, can not  
 mak. Thair is tua vnions that Chri-  
 ftians hes vvith Chrif, the ane fpiri-  
 tual, the vther corporal: Thair fpi-  
 ritual vnion is be faith, hope, and  
 Charitie: Thair corporal vnion is  
 be this sacramental coniunction, and  
 real mixtion, of his pretious bodie  
 and bluid vvith thair bodies and  
 faules. Be the fpiritual vnion vve ar  
 incor-

Ephes. 5  
 verf. 30

tua vni-  
 ons  
 vvith  
 Chrif.

Ephes. 1  
vers. 23 incorporat and maid membres of  
his mystical bodie *vvhilk is his kirk*, of  
the vvhilk (as S. Paul sayes) *he is the*  
*head*; and this incorporation is maid  
be Baptisme, for in it vve ressaue not  
onlie grace, to purge vvs from sinne,  
and to restore vvs to puritie of lyf;  
bot also vve ressaue faith vvhilk con-  
ioinis vvs to him, and makis vvs  
membres of his kirk: vve haue also  
a spiritual coniunction vwith him be  
charitie, for (as S. Ihone sayes) *God is*  
*charitie, and vvhich remaines in charitie,*  
*remaines in God, and God in him.* This  
spiritual vnion makis not a corporal  
coniunction vwith Christ, nor zit in  
corporats vvs in him, to mak vvs  
flesche of his flesche, and baine of his  
baines. Be our corporal vnion vwith  
Christ, vve ar incorporat in his na-  
tural bodie, vvhilk he ressaui of the  
blissit virgine Marie; and this cor-  
poral vnion is maid be the onlie sa-  
cramental communion of his pre-  
tious bodie and bluid: thairfore  
the onlie sacramental communion  
of his flesche and bluid incorpo-  
rats vvs in his natural bodie, and  
maku



*makes vs flesche of his flesche and baine of his baines*, and be this vve ar maid partakers of the spiritual graces and qualities thair of, speciallie of the immortalitie of his eternal gloire. This is the heauimlie fruct vvhilk vveressaue be the sacramental communion of Christs pretious bodie and bluid, quhair of thir Capharnaitical Ministers defraudis al thame, vvha belueis thair prophaine communion of ba'r braid and vvynne in signe and takin of Christs bodie and bluid in heauin, vvhilk thay imagine to ressaue be thair fantastical faith.

The thrid and last raison vvhy thay sal haue eternal lyf vvha ressaues Christs flesche and bluid in this sacrament, is proponit in the nixt verse, vvhair our saueour sayes of him self. *Sicut me misit vivens pater, & ego vivo propter patrē: & qui manducat me & ipse vivet propter me.* As the living father send me, and I live be the father: and he that eateth me, he sal also live be me. His argument is this, vvha eattis me in sa far as I haue lyf from  
the

Ephes. 3  
vers. 30

Ioan. 6.  
vers. 57

the father, vvha hes send me to giue  
 lyf to the vvarld, mon haue eternal  
 lyf, vvhiik I haue ressauit from the  
 father, be a real, natural, and sub-  
 stancial coniunction vvith him: Bot  
 vvha eattis my flesche and drinkis  
 my bluid in this sacrament, eattis my  
 self in sa far as I liue be my father, &  
 hes ressauit lyf eternel of him, be a  
 real, natural, and substancial con-  
 iunction vvith him, Thairfor vvha  
 eattis my flesche and drinkis my  
 bluid in this sacrament, sal haue lyf  
 eternel. This cleir and maist mani-  
 fest similitude confirmes euidentlie  
 our Catholik veritie, that vve ressaue  
 lyf euerlasting be a substancial con-  
 iunction and corporal vnion vvith  
 Christ Iesus be this sacramental cō-  
 munion of his pretious bodie and  
 bluid in the halie Eucharistie: for our  
 saueour sayes, that vve ressaue eter-  
 nel lyf be him, as he hes ressauit lyf  
 be the father vvha send him. Bot he  
 liues be the father, and hes ressauit  
 lyf of him, not throvv a spiritual  
 coniunction vvith him be faith. bot  
 be a real and substancial cōiunction,  
 haifand

haifand the Godhaid and manhaid  
 conioinit together realie in the vnitie  
 of his diuine persone, and be this he  
 is baith God and man, and he as the  
 sone of God, is ane vvith his father  
 in substance, and be this natural  
 vnion and substancial coniunction,  
 he hes ressauit lyf of his father: Thair-  
 fore vve liue be Christ Iesus, and res-  
 sauis lyf eternal of him, nocht be a  
 spiritual coniunction vvith him be  
 faith, as thir Capharnaitical Mini-  
 sters informis thair auditeurs maist  
 falslie, agains this doctrine of Christ  
 Iesus, bot be a real coniunction, and  
 substancial vnion vvith him, vvhen  
 vve ressaue his pretious bodie and  
 bluid in this sacramēt. Our Sauceur  
 declaris be this howv his flesche and  
 bluid ressaue in this sacrament nou-  
 rishis to lyf æternel, and giues immor-  
 tale gloire to our saules and bodies;  
 to vvith, in sa far as his glorious flesche  
 is quiknit be the spirit, and hes lyf in  
 it; for this cause Christ sayes heir-  
 efter, *spiritus est qui vivificat*, it is the  
 spirit that quiknis and giues lyf: thair-  
 for Christs blisset flesche giues vvs lyf

Ioan. 6.  
 vers. 63.

of

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of gloire as it quiknir be his spirit and  
 not as daid flesche cuttit in pieces and  
 giue in ane visible forme lyk flesche  
 bocht at ye scramble stokeis, as the  
 grosse, ignorat, and fleschlie Caphar-  
 naitis elimit, sayes the ancient doc-  
 tors, vwhen Christ promisit to giue  
 thame his flesche to eat for thair eter-  
 nel lyf, as lykvvayes the caluinists  
 thair disciples can not consider, that  
 men can ressaue the flesche of Christ  
 Iesus realie in this sacrament, bot be  
 this fleschlie maner. Be the contraire  
 vve say vvith Christ, that in this sens,  
*caro non prodest quicquam*, the flesche  
 profitis nothing: Bot our Sauours  
 flesche ressaues realie in this sacra-  
 ment vnder the external forme of  
 braid as it is quiknir be his heauinlie  
 spirit, vvhillk makis his flesche the  
 liuing braid that giues lyf to the  
 vvarid, in this sens his blis sit flesche  
 profitis sa mekil, that it giues the lyf  
 of gloire to the vvorrhie ressauers  
 thair of: for this cause our Sauour  
 sayes, *the vvordis that I speik ar spirit  
 and lyf*. Nou lat thir Capharnaitical  
 ministers, vant thame selfis of the  
 articles

Ioan. 6.  
 vers. 63

Ioan. 6.  
 vers. 63

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articles of thair negative faith, inducand the ignorant people, to abhorre and detest the real presence of Christs pretious bodie and bluid in this sacrament, and the corporal participation thair of be the mouth and bodies of men. Our saviour teachis his Catholik vvorshipers the contraire doctrine repugnant directlie to thir heresies, for he affirms that vve haue a real and substantial coniunction vvith him, be the vvhilk vve ressaue eternal lyf: Bot vve can haue na real coniunction and sustancial vnion vvith him, bot be a corporal and substantial participation of his pretious bodie and bluid; nather can vve haue this corporal participatiō, bot be our mouthis and bodies; thairfore the trevv communion of Christ Iesus in in this sacrament, is be a participatiō of his pretious bodie and bluid, be our mouthis and bodies: Nather culd this be vvithout the real presence of his pretious bodie and bluid in this sacrament. Thairfor thir tva articles of thair negative faith detestand and abhorrand the real presence of  
Christ

Christs pretious bodie in this sacrament, and the ressauiing thair of be the mouthe, and bodies of aen, ar detestable and horrible heresies repugnant to Christs Euangile, and defraudis the dissauit people vvhā beliuēs this damnable doctrine, of ye trevv moyen to obtaine the gloire of thair saules and bodies.

**Refuta-  
tion of  
The 3.  
heresie  
of the  
Calui-  
nists a-  
gains  
this ha-  
lie sacra-  
ment.  
\* 1. Rai-  
son.**

The thrid heresie contenit in thair negatiue faith agains this halie communion, is, that the vvikit ressaues not Christs bodie and bluid be this sacramēt. \* First gif this be trevv neuer ane of thame selfis, Minister, or vther, can ressaue the communion of Christs bodie and bluid be the same, becaus thay grāt that it is impossible to keip the commandis of God, or that ony of thame can be vvithout sinne in this lyf, nor zit purgit thair fraithair for thay . . . al of the membre of the vvikits and consequentlie neuer ane of thame can ressaue Christs bodie and bluid, be thair Calvinian communion. Nixt gif thair communion be na vther thing as thay say, bot a reception of bread

and

**2. Raisō**

and vvyne in signe and takin of  
 Christs bodie and bluid resident in  
 heauin. vvhilke thay Imagine to res-  
 saue be thair faith; vwhy may not a  
 vvikit man amāgis thame, sit doune  
 at thair communion table, and res-  
 saue thair communion braid and  
 vvyne, as signes and takins of Christs  
 bodie and bluid resident in heauin,  
 and persuaue to him self that he res-  
 saues the same be the vertevv of his  
 faith. Thridlie thay mōn grant, that **3. Raiss**  
 vvha euer hes faith may ressaue  
 Christs bodie and bluid, becaws thay  
 admit na vther participation, thair of  
 bot be faith: bot vvikit men aman-  
 gis thame may haue faith, vther-  
 vvayes sa lūne as thay commit ony  
 daidlie sinne thay losse thair faith,  
 and becummis infidelis or faithles:  
 This thay dar: or grant. les: or thay  
 confesse, that as thay ar euer in the  
 staite of sinne. sa thay ar euer infi-  
 delis. and vsurpis falslie the title of  
 faithful brether; This vvar a great  
 sclandie to thair Euangile. Thair-  
 fore the vvikit may ressaue na les  
 the bodie and bluid of Christ be  
 thair

4. Raifō

thair communion, nor the godlie be  
thairs, albeit it vvoork not the same  
effect in thame baith. Finalie gif the  
vvikit ressaue ane thing in thair  
communion, and the godlie ane  
vther in thairs: than the commu-  
nion of the vvikit and of the godlie  
amangis the Calvinills is not of ane  
substance, becaus thay ressaue diuers  
thingis. Thir absurdities collect of  
thair ain doctrine ar mair nor suf-  
ficient to declair the vanitie of this  
forsayd heresie, denyand that the  
vvikit ressaues the bodie and bluid  
of Christ, be this sacrament.

The for  
sayd he-  
resie re-  
futit be  
ye Euā-  
gile.

Mat. 26  
vers. 20

The impietie of this heresie is also  
impugnit be the expres Euangile of  
Christ Iesus, vvhiik declaris that Iu-  
das vvas a vvikit & abominable trai-  
t our: the same Euāgile affirms that  
he ressauid this sacrament vvith the  
rest of the twelf Apostles. For first  
S. Mathevv sayes, *Christus discumbe-  
bat cum duodecim discipulis suis. Christi  
sat douue vvith his twelf disciples.*  
Nixt S. Marc affirms that Iudas res-

Mar. 14  
vers. 23

sauit this sacrament vvith the rest,  
sayand, & accepto calice, gratias agens  
dedit



*dedit eis, & biberunt ex illo omnes, and*  
*haifand tane the chalice, giuand tankis,*  
*he gaue it to thame, and thay drank of it*  
*al.* Thairfore Iudas ressaueit this sa-  
 crament vwith the rest of the Apostles.  
 Thridlie S. Luc assuris vvs of [the  
 same veritie, sayand *that Christ sat*  
*doune vwith his twelf Apostles, and*  
*distributit this sacrament to thame, And*  
 at this distribution Christ sayd; *Verū*  
*tamen ecce manus tradentis me, mecum*  
*est in mensa. Neuertheles behauld, the*  
*hand of him that betrayes me, as vwith*  
*me in the table.* Nou lat thir Ministers  
 ather acknauvlege and renunce thair  
 heresie, vvhilk thay haue causit the  
 simple people subscriue, denyand  
 the reception of Christs bodie be the  
 vvikit in this sacrament: Or than  
 lat thame deny that the traitour Iu-  
 das, vvas of the nombre of the  
 vvikit: for the Euangile assuris vvs  
 that he ressaueit the same thing in this  
 sacrament, that the rest of the Apost-  
 les ressaueit: For thir ministers dar  
 not say, that the rest of the Apostles  
 ressaueit not Christ bodie and bluid;  
 thairfore the vvikit Iudas ressaueit  
 Christs

Luc 22  
vers. 14

Ibidem  
vers. 21

Christis bodie and bluid, albeit it was to him condemnation, because of his vnnvorthie reception yairof vvith ane defylit conscience, giltye of treason agains his maister, and of vther daidlie synnes: Thairfore it repugneth to the Euangile to deny that the vvikit ressauers Christis bodie and bluid in this sacrament.

thesame  
heresie  
is refu-  
tit be S.  
Paul.

1. Cor.  
11.

1. Cor.  
11.  
vers. 29

Last of al, this heresie repugnes to the manifest doctrine of S. Paul, vvha decluris to the Chrillian Corinthians twa sortes of ressauers of Christis pretious bodie and bluid in this sacramēt: thair some ar vvorthie vther vnnvorthie ressauers thair of: As the vvorthie ressauers obtinis aternellyf be the vvorthie participation of this heauinlie fluid; sa the vnnvorthie ressauers obtines aternel damnation be the vnnvorthie participation of the same: for *vvha eatthis and drinkis vnnvorthellie* (sayes the Apostle) *eatthis and drinkis iudgement or damnation to him self.* I ask of thir new Euangelists vvhome the Apostle meanis be the vvorthie and vnnvorthie ressauers of this sacrament?

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Is it not manifest that as the vvor-  
 thie reissauers ar the guid, halie, and  
 godlie men, vvha efter devv tryel and  
 examination of thair auin conscien-  
 ce, purgis thame selfis be trevv peni-  
 tence of al thair sinnes and iniquities,  
 vvhairof thay find thair conscience  
 giltie . that thay may ressaue this  
 cleane & halie fuid, vvith a cleine and  
 halie conscience ; quhilk is the trevv  
 disposition that S. Paul requyris in  
 the Christian Corinthians, to ressaue  
 this halie sacrament to thair salua-  
 tion: Euin sa the vnvvorthie ressa-  
 uers ar the vvikit, and vngodlie vvha  
 ressaues this halie fuid, vvith thair  
 filthie consciences & vnpurgit faules;  
 and thairfore euerie ane of thame  
 eattis and drinkis iudgement and dā-  
 nation to thame selfis: S. Paul subioi-  
 nesthe cause heirof, sayand, *non di-*  
*stingan corpus Domini, not discernand*  
*the bodie of the lord* : For vvha discer-  
 nis treulie the bodie of the lord, in  
 sa far as it is ye spiritual fuid of his  
 sul in this sacrament: Iudgis, as it  
 becummis, of the heauinlie quali-  
 ties thairof; and considers richelie  
 howv

1. Cor.  
 11.  
 vers. 29

how mair excellent this heauinlie  
 fuid is; nor ony earthlie or corporall  
 fuid: and for this cause he vvil dispo-  
 se his saul and bodie to ressaue the  
 same vvith al cleines and halines of  
 lyf. Be the contraire, he discernis  
 not the bodie of the lord, vvha puttis  
 na difference betuix this halie and  
 heauinlie fuid, and his daylie, corpor-  
 ral, and earthlie nouriture; and sa  
 vvithout iudgement and discretion,  
 preparis him self na mair to ressaue  
 this heauinlie braid and spiritual  
 fuid of the saul, nor to ressaue the  
 temporal and earthlie fuid of his  
 bodie: for this cause the Apostle  
 sayes, *that he makis him self guiltie of  
 an iniurie done to the bodie of the lord,*  
 estimand it sa lytil, as thocht the par-  
 ticipation yairof, requyrit na greater  
 preparation, nor the reception of ony  
 vther fuid: *vvha soeuer* (sayes S. Paul)  
*sal eat of this braid* (quhilk Christ cal-  
 lis his auin flesche) *and drink the cha-*  
*lice of the lord* *vnvvorthelie*, *reus erit*  
*corporis & sanguinis Domini*, *sal be gil-*  
*tie of the bodie and bluid of the lord.*  
 Remark I pray the, dissauiit Calvinist,  
 that

1. Cor.

11.

1. Cor.

11.

verf. 27

Ioan. 6.

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# THE COMMUNION 385

that this guiltines of Christs pretious bodie and bluid, is contractit be eating and drinking the same vnvvorthie these: Bot na man contractis guiltines of ony cryme be eating and drinking of ony thing, except he ressaue the same realie, and in the auin substance, in ane vndecent maner, and be ane vnvvorthie abusing thair of: thairfore the vvikit vvha contractis guiltines of a cryme committit agains the pretious bodie & bluid of Christ, ressaues the same realie, and in the auin substance, alheit in ane vnvvorthie maner, and be ane vnreuerent reception thair of in this sacrament. Nather can ye eating and drinking of hair braid and vvyne mak ony man guiltie of Christs bodie and bluid, bot onlie of yat quhilk he abuses be eating & drinking.

As the Ieues contractit guiltines of Christs bodie and bluid, not be vnvvorthie handling of the signe or figure thair of, bot be abusing of his auin reale bodie and bluid in thair auin substances, be naling his natural bodie to the croce, and schedding

R

his

his pretious bluid be his fyue pretious voundis, in the auin substance: Sa the vvikit ar maid gutie of the bodie and bluid of the lord, nocht be abusing ony signes or figures thair of (as thir disauand ministers affirmes) bot be ane vnreuerent participation of thesame, in the auin substance, and thairfor thay incurre thelyk iudgement of damnation, as did the murtherars of Christ Iesus.

S. Chris.  
hō. 45.  
in loan.

S. Chrysostome sayes, *that the vvikit and vnvvorthie, ressaues that same bodie, Quod Iudei clauis affixerunt, quibilk the Ieues naillit to the croce: and that thay sal baith incurre thelyk iudgement of thair aternel damnation. In ane vther place he sayes, to the vvikit ressaue of Christs pretious bodie.*

S. Chris.  
serm. 3.  
in cap. 1  
ad Eph.

*Quomodo comparebis ante tribunal Christi qui manibus & labijs immundis ipsius audes contingere corpus? how sal thou comeir before the tribunal seat of Christ, vuba dar be sa bauld as to touche his auin bodie vvith thy vn-*

S. Aug.  
Epist.  
102.

*cline handis and lippes? The lord (sayes S. Augustine) sufferit Iudas and per-*

*mittit him to ressaue amangis his innocens*

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*ernst disciples, that quibik the faithful  
knowe to be the pryce of our redēption.*

The enemies of this Catholik veritie  
at scrupulus to confesse, that the bo-  
die and bluid of Christ can be the  
cause of damnation to ony man: for  
hauv can: hat be the cause of dānati-  
on, (say yai) vvhilk is the cause of  
health and saluation. The ancient  
Doctors hes answert to this scrupule  
a thousand zearis, syn and mair, say-  
and, that Christs pretious bodie and  
bluid is the cause of dānation, nocht  
of thair auin nature or of thame sel-  
fis, bot throwv the euil disposition  
of the vnvvorthie ressauers yairof.

Euen as the iust Simeon sayd, that  
he vvas put, for the ruine and ry-  
fing of mony. Al fuid baith corpor-  
al and spiritual hes the operation,  
according to the dispositiō of thame  
vvha ressauers the same: It is commu-  
nlie and trevvlie sayd, *Quhat is one  
mans meate, is ane vther mans poyson.*

*As corporal fuid (sayes S. Augustine)*  
*is hurtful vvhen it findis a vombe ful*  
*of euil humours; sa this spiritual fuid*  
*of Christs pretious bodie & bluid, vvhen*

Luc 2.  
vers. 34

S. Aug.  
hom de  
prodit.  
ludæ.

R 2 it f.n.

# 388 PREPARATION TO

it findis the reffauer pollutis vvith malignant humeurs of iniquitie, id destroyes him, non suo, sed accipientis vitio, nocht throwv the awin default, bot throwv the default and indisposition of the reffauer. The vvikit and vvuvvorthie reffauers of Christs pretious bodie and bluid (sayes Origines) incurris the lyk damage, as thay vvuhar tormentis vvith the het feure, vvuhar reffauers hal-some meates to thair perdition, throwv the indisposition of thair stomak, infectis vvith a superabundant multitud of vitious humeurs,

To eschevv this inconuenient of damnation S. Paul aduertis al Catholiks in the personnes of the Christian Corinthians, to prepair and dispose thame selfis be purging thair faules before thay present thame selfis to this halie communion, sayand, *probat seipsum homo, & sic de pane illo edat, & de calice bibat*, Lat a man try himself, and sa lat him eat of that braid and drink of that Chalice. Be this he commandis that before the receptiō of this halie communion, euerie ane suld entre vvith in him self, examine  
his

Origines in  
Psal. 37

1. Cor.  
11.  
vers. 28



his aune lyt, and try gif he findis his  
 conscience guiltie of ony daidlie sinne  
 to the effect he may purge him self of  
 the same be trevv penitence, and be  
 restorit to a neunes of a cleine & fan-  
 cristiet lyf: and sa he may present him  
 self vvorthelie to this heauinlie ban-  
 quet of Christs pretious bodie and  
 bluid, to be partaker thair of to his  
 saluation: vther vvayes he ressaues  
 the same vnnvorthelie to his lust  
 condemnation. The Euangile signi-  
 fies this be the parable of a king,  
 vvha preparit a sumptuous and de-  
 litious banquet, to celebrat the  
 mariage of his sone, to the quhilk  
 he inuitit mony personnes: & vvhen  
 he sawv thame al at the table, he per-  
 seaut ane, vvithout his nuptial or  
 vvadding garment, to vvhome he  
 sayd: *Amice quomodo huc intrasti non  
 habens vestem nuptialem? freind how  
 enterit thouv heir, not haiffand ane  
 nuptial garment?* And becaus this  
 foolish man dishonorit this pretious  
 banquet vvith his vncumlie habite,  
*the king causit bind him hand and fette,  
 & cast him in exterior darknes, quhair*

Mat. 22

Ibidem  
vers. 12

# 390 PREPARATION TO

thair vas vveiping and gnaweing of  
teithe. This king is God the father,  
vvhais sone spouses the saules of  
trevv Christians: The magnifik ban-  
qu: quhilk is celebrat at this maria-  
ge, signifies the halie communion of  
this halie sacrament, quhairin is cō-  
tenit the maist exquisite and deli-  
tious fuid of Christs pretious bodie  
and bluid: The nuptial garment,  
signifies the quhyt and cleine habite  
of one pure and sanctified lyf: quha  
presentis thame selfis to this heavin-  
lie banquet vwithout this nuptial  
garment, of a halie lyf, ar vworthie to  
be bund hand and seite, and to be  
castin in the deip and dark pit of hel.  
Thairfore everie man suld try him  
self, and exame his auin conscience,  
gif he hes this invvart ornament of  
a cleine and sanctified saul or he re-  
saeve this halie communion. The an-  
cient doctors ar faithful vvitnessis  
that S. Paul means this tryal of mēs  
conscience, quhilk thay suld tak,  
before thay present thame selfis to  
this communion. *Vnusquisque* (sayes  
S. Augustine) *antequam corpus & san-*  
*guinem*

S. Aug.  
de salu-  
tar. do-  
cumen.  
cap. 33.

THE COMMUNION. 391

guinem Domini nostri Iesu Christi accipiat, seipsum probeat, & secundum Apostoli preceptum sic de pane illo edat; quando enim illud accipere debemus, antea ad confessionem & penitentiam recurrere debemus, & omnes actus nostros curiose discutere, & peccata obnoxia si in nobis senserimus, cito festinemus per confessionem & veram penitentiam ablueri; ne cum Iuda proditore diabolus intra nos celantes pereamus, protrahentes & celantes peccata nostra de die in diem. Lat euerie man try him self before he ressaue the bodie and bluid of our lord Iesus Christi, and sa lat him eat of that bruid according to the precept of the Apostle: for voken vve suld ressaue that, vve ancht to gang before to confession and penitence, and to exame verie diligentlie al our deidit: and gif vve find in vus noysome finnes, vve suld heast to purge thame sune, be confession and trevv penitence, least vve perish vvith the traitour Iudas, by dauid the deuil vvithin vus; prolongand and bydauid our finnes from day to day. S. Hierom affirms the same tryal and purgation of our finnes, quhair of vve

R 4

find

1. Cor.  
11.

find our conscience gilty, sayand.

S. Hier.  
Epi. 28  
ad luci-  
nium.

*Primum itaque accessurus ad hoc diu-  
num Augustissimumque sacramentum,  
conscientiam suam scrutari studiose de-  
bet, an forte aliquo exitiali peccato pol-  
lutus sit, ut prius contritionis & con-  
fessionis medicamine eluatur. Thair-  
fore vvhā is to come to this beaunty  
and maist excellent sacrament, suld first  
of al searcke and examē his ain con-  
science diligentlie; that gif peraduenture  
he be pollutit wvith ony daidlie sinne, it  
may be first vvaschyn away, and purgit  
be the medicine of contrition and con-*

S. Basil.  
serm. 1.  
de Bap-  
tismo.  
cap. 3.

*fession, S. Basile conforme to the for-  
mer, sayes. Oportet accedentem ad  
corpus & sanguinem Domini, ad com-  
memorationem eius qui pro nobis mor-  
tuis est, ac resurrexit, purum esse a  
quouis inquinamento carnis ac spiritus,  
ne iudicium edat & bibat. It is neces-  
saire that he vvhā commis to reassue the  
bodie and bluid of the lord, for remem-  
brance of him vvhā hes diēd and risin  
againē for vvs, be cleine from al infec-  
tion of bodie and saul, least he eat and  
drink his ain damnation.*

S. Greg.  
nisen.

*As Ioseph of Arimathea (sayes S.  
Gre-*

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Gregoire) rollis the bodie of the lord  
wvithin, and vndersyllit and cleine claitk  
offyne lane and pat it in ane newv and  
cleine tombe: Euin sa vve ar admonisit  
baith be the command of the Apostile,  
and be the obseruation of the Euangelist,  
et sanctum Domini corpus pura con-  
scientia suscipiamus: quod si aliqua pec-  
cati macula infecta sit, eam aqua la-  
chrymarum abluamus & expurgemus.  
That vve resseane the halie bodie of the  
lord wvith ane pure and cleine conscien-  
ce: Bot gif it be infectis wvith ony spot  
of sinne, that vve vvasch and purge the  
same wvith the vvater of tearis.

The disposition necessaïre for the  
vvorthie communion of this hea-  
uylie fluid, requyris not onlie the  
cleines of the saul, bot also of the  
bodie: This is cheiflie performit be  
the tva necessaïre vertevvis of tem-  
perancie and cōtinencie, The vertevv  
of temperancie preferuis our bodies  
from the filthines of Drukinnes and  
glutonie, and dantons the rebellion  
of the flesche agains the spirit, quhilk  
makis the saul to inioy a peacible  
tranquillitie for the mair vvorthie re-

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chum.

# 194 PREPARATION TO

ception of this halie commun. on  
Thairfore quha liues ane temperat  
lyf. may reſtaue this heauinlie fluid  
vwith clein and pure intentions to v  
ardis thair ſaueour, and thair deuot  
tion may be kendlit vwith ane ar  
dent affection to reſtaue his pretious  
bodie and bluid, vwith ſik reuerence  
and humilitie, as is requyrit for the  
honor of this heauinlie banquet for  
this cauſe men aucht to be verie mo  
derat in eating and drinking cer  
taine dayes before this halie commu  
nion, and ſpeciallie it is commandit  
to faſt from al ſortes of meat and  
drink, from midnight furth at the  
leaſt that day before thay preſent  
thame ſelfis to the table of the lord.  
S. Auguſtine declaris this anſwering  
to thair demand vvha askit vvhy  
the Chriſtians ſollowvit not the ex  
ple of Chriſt, to communicat eſter  
ſupper, as he did and his Apoſtles.  
This lernit father anſveris, that the  
lyk neceſſitie is not now as vvas  
then: for our Saueour did inſtitut &  
celebrat then this ſacrifice and com  
munion of his pretious bodie and  
bluid,

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fluid, immediatlie after the sacrifice  
and eating of the auld paschal labe,  
to put ane end to the auld testament,  
and to institut the nevv testament,  
quhilk he maid vvith his Apostles, in  
name & behalf of his Christian peo-  
ple, in his pretious bodie and bluid: sa  
he abrogat the figure of the auld  
paschal labe, and put ane end thairbe  
to the Mosaical Law; and did institut  
the veritie of the nevv paschal lam-  
be. be the oblation and participation  
of his auin pretious bodie and bluid,  
*vulga is the trevv lambe of God that*  
*takis away the synes of the vvarld: Bot*  
this necessitie vvas not requyrit efter  
the institution of this halie sacramēt  
be the quhilk he establisit his nevv  
testament the night before hi daith:  
and thairfore the halie Spirit or. enit  
in Christs vniversal kirk, that men  
suld ressaue t<sup>r</sup> i<sup>r</sup> communion vvith  
fastand stomakis, for the great honor  
thay aucht to this heauinlie fluid.

*Placuit Spiritui Sancto (sayes S. Au- S Aug.*  
*gustine) ut in honorem tanti Sacra- Epistol.*  
*menti, in os Christiani prius Domini- ad la-*  
*um corpus intraret quam ceteri cibi. nuariū.*

*Is has*

Ioan 1.  
vers. 29.

# 396 PREPARATION TO

*It besplaisit the halie Spirit, that for the honor of sa great a sacrament, the bodie of the lord suld first entre in the mouth of a Christian than any other meates. S, Chrysostom sayes also, that we sould not onlie dispose our selfis be fasting and praying before the communion, bot also a certaine space of tyme after the same, that we may be mair able, to giue deu thankis to God wvith greater deuotion, for vessauing of sa great a benefite.*

The vertevv of Continencie preparis our bodies to be immaculat & clein from al filthie pollutions thair of; sa that the vvorthie communicants suld not onlie preserue thame selfis, from the filthie actions of concubins; bot also mariet persons suld ab. tine from al fleschlie copulation amangis thame selfis tvva or thrie dayes before this halie communion. S. Hierome prouis this be ane euident raison. *It vvvas not lifome* (sayes he) *that king Dauid or his seruants, presit wvith great hungre, suld eat of the sanctified braid of proposition, except he and his men had bein clein certaine dayes from*

S Chril.  
homil.  
27 in c.  
11. ep. 1  
ad cor.

S Hier.  
lib 1.  
contra  
Iouin.  
cap. 11.

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from al carnal copulation vvith thair  
 vvysis for the preist Achimelech an-  
 sverit to king Dauid, *si mundisunt*  
*pueri maxime a mulieribus? manducet:*  
 gif the seruants be clein speciallie frome  
 vvemen? Lat thame eat of this halovvis  
 braid. king Dauid ansvverit to him,  
*si de mulieribus agatur, continentius*  
*nos ab heri & nudius tertius quando e-*  
*gredi-bamur, & fuerunt vasa puerorum*  
*sancta.* Gif it be question of vvemen,  
 vve haue contenit our selfis sen zister-  
 day and eerzisterday quhen vve come  
 out, and the vessellis of the seruants hes  
 bein halie. The manlles hes corrup-  
 tit this text be thair adulterous tras-  
 lation, sayand in thair Scottis Bible,  
 certainlie vvemen haue bein separat  
 from vs, twa or thrie dayes sente I  
 come out.

Thir catarous companions, vvha  
 can not contain thame selfis from  
 thair vvysis being vvith thame, sup-  
 pressis this veritie, that king Dauid  
 and his seruants keipit the vertevv of  
 continencie and chastitie, euin from  
 thair auin vvysis beand presēt vvith  
 thame, quhilk the text bearis savād,  
 euin

1. Reg.  
 21. verl.  
 4.

Ibidem  
 verl. 3.

# 398 PREPARATION TO

*enin quhen vve come out, vve continit  
our selfis thrie dayes from our vvyfis.  
Bot thi: fleischli: ministers teachis not  
this abstinence and continencie of  
of mariet persons before the com-  
munion: thairfore to maintein thair  
Ep carian gospel, thay haue tane away  
the vword *continimus*, vve haue con-  
tinuit our selfis, and hes put in thair  
clause, *vvenen bes bein separat from  
vvs*. Bot S. Hier me collectis of the  
trevv text of this scripture, that ma-  
riet men aucht to abstine: from thair  
vvyfis certaine dayes before this ha-  
li: communion. For gif king David  
(sayes he) and his men could not be  
vworthie to eat of the halie braid of pro-  
position, except thay had abstinit from  
thair vvyfis certaine dayes before; mekil  
les can mariet men be vworthie to ressaue  
the heauinlie fuid of Christs precious  
bodie and bluid, except thay haue absti-  
net from al fleischlie compaignie vwith  
thair vvyfis certaine dayes before thay  
ressaue the same. Albeit it is not a sinne  
in the self that a mā knaue his avvin  
vvyf vwhen necessitie requyris, zif it  
is ane vncleines gif he do that the  
nicht*

S. Hier.  
supra.

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# THE COMMUNION. 199

nicht before he communicat: For as  
 S. Hierom sayes. *Ad munditias corpo-  
 ris Christi omnis coitus est immundus:*  
*al coniunctiō vwith vwomen is vnclēin  
 in respect of the cleines of Christs bodie.*  
 Seing then that mariet persons aucht  
 to abstinence from al carnal actions  
 vwith thair auin vvyfis, hovv mekil  
 mair aucht thay and al vthers, pre-  
 serue thame selfis from al fletchlie  
 actions vwith vnliſome persons, that  
 thay may present thame selfis, clein  
 in bodie and saul, for the vworthie  
 participation of this clein and halie  
 fluid, of Christs pretious bodie and  
 bluid.

VVha disposis thair saules and bo-  
 dies vwith this soirsayd cleines, ressa-  
 ues this halie sacrament of Christs  
 pretious bodie and bluid vwith al the  
 heauinlie fructes thairof to thair eter-  
 nel saluation: For be it thay resſiue  
 Christ Iesus haigh god & man, vwith  
 the riche treasors of al his heauinlie  
 graces and vertevvis; thay ar incor-  
 porat in his natural bodie, *and ar  
 maid flesche of his flesche, and boine of  
 his baines;* thay ar transformit in the  
 qua-

S. Hier  
 supra.

Ephes. 5  
 vers. 30

## 400 PREPARATION TO

qualities of this heauinlie fluid; and  
 thairfore thay ressaue the vertevv in  
 bodie and saul, to be partaker of the  
 immortal gloire of this glorious fluid,  
 quhairin thay sal ryse at the last day  
 to inioy the glorious presence of God  
 vvith thair haid Christ Iesus in the  
 blissit compaignie of al the catholik  
 vvorschipers of his halie name. Be  
 the contraire the dissauit Calvinists,  
 quhome Sathan be his Ministers de-  
 fraudis and bringis in contempt of  
 this glorious fluid, salbe excludit from  
 the participation of this heauinlie  
 gloire and castin in the darknes of  
 the deip pit of hel, vvhair thair is  
 vveiping and gnasching of teithe, and  
 intolerable paines preparit for al he-  
 retikis and fals vvorschipers of God:  
 for Christ sayes, *Except ze eat my fles-*  
*che and drink my bluid ze sal not haue*  
*lyf aternel; Pot vuba eattis my flesche,*  
*and drinkis my bluid sal haue lyf aternel*  
*and I sal raise him at the last day to im-*  
*mortal gloire.*

Ioan. 6.  
 vers. 53  
 & 54

The

# THE SACRAMENT

of extieme vnction.

**T**He fyft is the sacrament of extreme vnction, in the quhilk vnder the external oyle sanctifier be ane Bischop, is geuvin the internal oyntment of the halie Spirit, to fortitie and heale thair saules, vvha ar in extremitie of seiknes, and danger of daith. At that tyme Sathan trauellis be al means to ouercome seik and vvaik personnes, vvhome God of his guidnes strenthens vvith the internal oyntment, and force of the halie spirit, quhilk he conferris to thame vnder the external oyntment of this consecrat oyle. Of this it folloues that this extreme vnction is a trevv sacrament of the Euangelical lavv, seing it conferris internal graces and forces of the halie Spirit, vnder the external signe of outvvart oyntment. This is prouin be the practise of the Apostles, vvha, as S. Marc, vvrettis in his Euangile, *vnguebant oleo multos agros; & sanabant.* Marc. 6 vers. 13.  
*Annoyntis vvith oyle mony seik folk,*  
*and*

and healt thame. This sacrament th  
conferris in vvar grace and veruev  
for the healthe and fortification o  
thair saules vvhair greaturilie af  
flictit vwith the infirmite and vvaik  
nes of thair corporal seiknes. The  
Apostle S. Iannes declaris this sacra  
ment and the effect thair of for the  
spiritual healthe and fortification o  
the saule, vvhair the bodie is vvaik  
and extenuat be extreme seiknes,  
sayand in þair laine vvorðis: *Infirmatus  
quis in vobis, inducat pre. byteros eccle-  
sia, & orent super eum, ungentes eum  
oleo in nomine Domini; & oratio fidei  
saluabit infirmum, & alleniabit eum  
Dominus, & si in peccatis sit remitten-  
tur ei.* Gif ony be seik amargis zov, lat  
him bring in the preists of the kirk, and  
lat thame pray aboue him, annoynting  
him vwith oyle in the name of the lord:  
and the prayer of faith sal sau the seik,  
and the lord sal list him vp or relue  
him, and gif he be in synnes thay sal be  
forgeuvin him. The Apostle be thir  
vvorðis schavvis that preists ar the  
onlie administra eurs of this sacra  
ment, and that be this corporal, and  
visibl:

Jacob. 5  
verf. 14  
& 15.

lay and in þe laine vvordis: *Infirmatur quis in vobis, inducat prebyteros ecclesie, & orent super eum, ungentes eum oleo in nomine Domini; & oratio fidei saluabit infirmum, & alleviabit eum Dominus, & si in peccatis sit remittentur ei.* Gif ony be seik amargis zov, let him bring in the preists of the kirk, and let thame pray aboue him, annoynting him vvith oyle in the name of the lord: and the prayer of faith sal save the seik, and the lord sal lift him vp or relive him, and gif he be in sinnes thay sal be forgevvun him. The Apostle be thir vvordis schavvis that preists ar the onlie administra eurs of this sacrament, and that be this corporal, and visibl:

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visible ointment that giveth the invisible vunction of the halie Spirit, with devout prayers fundit vpon faith, and be this vunction celebrat vvaith sik prayers maid aboue the seik, thay ar lychnit of the budding of thair paines and thair sinnes to mittit to thane, and ar restorit to thair corporal healthe gif it be expedient for thair soules, or vthervayes thay pas out of this lyf fortifiet agais the assautes of Sathan vwith great peace and tranquillitie of thair myndis, in the middis of thair corporal paines. Thir ar the cheif effectis, and maine necessaire fructes of this halie sacrament, to fortifie al seik personnes, vwith the invvart ointment of the halie Spirit, agais the assautes of sathan, vwhen he travaillis cheiflie to evercome thame in the last combat of thair lyf. The caluinian Ministers defraudis al seik personnes of thair sect of thir comfortable fructes of this sacrament, that thay may be a mair easie preye and acceptible buttin to Sathan, vwhen he assai'lies thame destitut of the force of the halie Spirit in this last  
and

and maist dangerous battel of the  
 lyf. To hyd this veritie from the pe-  
 ple thay corrupt this text of the Apo-  
 stle, putting avay the vword preist  
 and intruding the vword Elder  
 against the ecclesiastical significati-  
 on of this vword *presbyter*, quhilk all  
 ancient doctors vsis to signifie a pre-  
 or sacrificature, vwha is a dispen-  
 sure of the mysteries of God for the  
 vtilitie of his kirk. Nather dois the  
 prophane Elders, nor zit the Mini-  
 sters thame selfis exerce thair function  
 towardis the seik, quhair of the Apo-  
 stle makis mention; for thay nather  
 annoynt the seik in extremitie of thair  
 infirmitie, nor zit prayes about  
 thame: thairfore thir la-ik Elders  
 and sacramentaire Ministers ar not  
 sik ecclesiastical personnes, as the  
 Apostle expremis in this passage. And  
 vwhair the Apostle sayes that the  
 preist suld pray *super infirmum*, *con-*  
*for the seik*; thir sacramentaire Ministers  
 peruertis this text in thair corrupt  
 scottis Bible. sayand, that thay suld  
 pray for thame: sa thay adulter this  
 Apostolical doctrine, be chopping &  
 chain-



hainging of the vvordis and senten-  
 ce of the text, to disguise the ventie  
 of his halie sacrament.

## THE SACRAMENT OF ORDRE.

THE saxt is the Sacrament of  
 Ordre, quihilk is institut to con-  
 secrat the lausul pastors of the kirk,  
 and to promoue thame vvha suld  
 beare ony Ecclesiastical charge to  
 thair Ordres and degrees, be impo-  
 sition of handis of Bischops, be the  
 quihilk yai re.laue pouar to exerce  
 ye functions of thair ecclesiastical  
 dignities, and grace to execut the  
 same devvle. VVithout this Ordre  
 of thair lausul promotion na man  
 can be estimet ane lausul Minister  
 of the kirk of God; for vthervvayes  
 thay ar proud vsurpers of ecclesiastical  
 dignities, vvha intrudis thame  
 seifis in the Ministrie vvithout al  
 lausul vocation; as dois al heresiarches  
 and thair complis of vvhome  
 the lord sayes, *currebant. & non mit-*  
*tebam eos .i. thay ran and I send thame*

Jer. 29.  
 vers. 21

not,

# 405 THE SACRAMENT

not: And Christ Iesus commōdis vnto  
to flie from thame, as from thicke  
throcutters, sayand, *Qui non intra*  
Ioa. 10. *in ouile per osium, sur est & latro*  
verf. 1. *Quia entres not in the scheipfauld be*  
*the dur, is one theif and throcutters*  
Bot thay entre not be the dur in the  
scheipfauld of the lord, vvha entre  
not be the Ordre that Christ hes in-  
stitut in his kirk: bot climmes over  
the dyk as rauening vvolfis vvha de-  
uoris the flock of the lord.

Thrie  
things  
requyrit  
of lau-  
ful pas-  
tors \* 1.  
of elec-  
tion.

Ioa 15.  
verf. 16

Thair is thrie thingis requyrit in  
the promotion of lauful pastors, to  
vvit, Election, Ordination, and Mis-  
sion. \* Thay mō be laufulie electit, be  
ane lauful superiour, albeit the no-  
mination may apperteine to the peo-  
ple. This electiō is declarit be Christ,  
sayand to his Apostles, *Non vos me*  
*elegistis, sed ego vos elegi & posui vos ut*  
*eatis & fructum afferatis, & fructus*  
*uester maneat, Ze haue not chosin me*  
*bot I haue chosin zovv, and haue ap-*  
*pointit zovv that ze may gang, and*  
*bring furth fruite, and that zovv fruite*  
*may remaine.*

2. of or-  
dinatiō.

The Ordination of thame vvha  
are elec-

relectic to ane ecclesiastical charge, b<sup>e</sup> im-  
 p<sup>o</sup>ssib<sup>l</sup> be mai<sup>d</sup> be imposition of han- sition of  
 dis of lausful prelat<sup>s</sup>, v<sup>h</sup>ha be that handis  
 externel rite giues thame baith p<sup>o</sup>uar of ane  
 and aucthoritie, and also grace and lausful  
 ver<sup>e</sup>vv to execut that charge. This superi-  
 is euident, baith be the exemple of cur.  
 Christ in Ordening his Apostles, and  
 be the exemple of the Apostles in or-  
 dening vthers to beir offices in the  
 kirk. The Ordening of the Apostles is  
 declarit in the Euangile v<sup>h</sup>hair it is  
 sayd, that Christ before his Ascensio<sup>n</sup>,  
*braythit layand his hand<sup>s</sup> vpon thame,*  
*and blisit thame :* be this he gaue  
 thame baith p<sup>o</sup>uar and aucthoritie  
 to exerce thair ecclesiastical charges,  
 and also the halie Spirit and graces  
 thair of to execut the same deulie.  
 The Apostles lykvvayes as lausful su-  
 perious, did Ordeine vthers in thair  
 ecclesiastical degrees be imp<sup>o</sup>siti<sup>o</sup>n of  
 thair handis, and gaue thame p<sup>o</sup>uar  
 thair be to be lausful pastors. V<sup>e</sup> have  
 ane exemple of this in the actis of the  
 Apostles, v<sup>h</sup>hair he command of the  
 halie Spirit the Apostles chusit out  
 Paul and Barnabas to the Ministrie  
 of the

Io<sup>h</sup>. 20.  
 vers. 22  
 & Luc.  
 24. v. 50

# 408 THE SACRAMENT

- Act. 13. of the kirk, *Et imponentes eis manus*  
 verſ. 3. *demiferunt eos. And layand thair handis*  
*dis vpon thame thay ſent thame away.*  
 S. Paul alſo did ordeine baith Timo-  
 thie and Tite prela's of the kirk, be  
 the ſa ne rite of impoſition of han-  
 1. Tim. dis. He ſayes to Timothies *Do not ne-*  
 4. v. 14. *glect the grace that is in the, quhilk is*  
*genin to the be prophetie, vvith impoſi-*  
*tion of handis of preiſthaid.* And in ane  
 2. Tim. vther place he ſayes: *For this cauſe I*  
 1. verſ. 6 *admoniſh the, that thou raiſe vp the*  
*grace of God, vvhilk is in the be impoſi-*  
*tion (or laying on) of my handis.* Seing  
 that this impoſition of handis gives  
 grace to thame vvha ar orderit and  
 promouit to the Miniſtrie in the  
 kirk of God; thairfor this Ordinatio  
 is ane Sacrament, ſeing it is ane viſi-  
 ble ſign: of ane vvuiſible grace quhilk  
 it conferriſ. This externel Ordinatio  
 is ſa neceſſair to conſtitut lauful paſ-  
 tors, that vvith out the ſame, S. Paul  
 declaris, that na man can be a lauful  
 Miniſter and paſtor of the kirk of  
 Heb. 5. God; ſayand, *Nec qui ſuam ſumit ſibi*  
 verſ. 4. *honorem, ſed qui vocatur a Deo tanquā*  
*Aaron.* Nather doiſ ony man tak to him

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*self and honor (or ecclesiastical dignitie)*  
*but he quha is callit of God as Aaron.*  
 Bot the scripture testifies that Aaron  
 vvas callit to the Ministrie of the  
 kirk be ane external rite, for he vvas  
 consecrat be Moyse at the commād  
 of God, vvhā annoyintit him hie  
 Preist, be ane external oynment:  
 Thairfore the lausful Ministers of the  
 kirk of God, mon be promeuir to  
 the Ministrie thair of, be ane lausful su-  
 perieur, vvhā suld consecr. t and pro-  
 moue yame be ane external rites sik  
 as is the externel vnction be lausful  
 Bischops, and the imposition of thair  
 handis.

Leuit. 8  
 vert. 12

The thrid part of thair lausful vo-  
 cation concerning thair Mission and  
 sending be ane lausful superi-ur, is  
 declarit be Christs awn vword, say-  
 and, *Sicut me misit pater, sic & ego vos*  
*mitto. As the father send me, ja I send*  
*you.* Bot God the Father send his  
 sone vvith pouar and auctorities;  
 thairfore he send his Apostles vvith  
 p. uar and auctoritie to preich the  
 vvord of God, & dispense the mys-  
 teries of our Christian religion This

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 ri dictiō  
 Ioā. 20.  
 vert. 22

S

Mission

## 410 THE SACRAMENT

Mission is a necessaire, that without it no man has iurisdiction to exercise any ecclesiastical function. For as the imposition of hands gives power & auctoritie, so this Mission gives iurisdiction, without the which no man can lawfully preach, or administer the sacraments. Thairfore St. Paul sayes against heretical Ministers, *Quomodo predicabit nisi mittantur? id est, vnder what power shall they preach except they be sent?* And God speakis against their proud vsurpers, *curabant & non mittebam eos. They ran and I send them not.* And because the Calvinian Ministers are not promoued by this sacrament of Ordre, to bear office in the kirk; thairfore we conclude, that they are vnlawful pastors, and proud vsurpers of the Ecclesiastical Ministrie, vvhom Christ compares to theifis, and throtcutters, vvhich enter not in the cheifauld of the lord, at the dur. This is the cause vvhich they deny this sacrament. We ask of them, vvhich elect Luther, Calvin, Beze, or any vther of their sectis, to be Mi-

Rom 10  
verf. 15.

Ier. 23.  
verf. 21

*tantur? id est, vnder what power shall they preach except they be sent?* And God speakis against their proud vsurpers, *curabant & non mittebam eos. They ran and I send them not.* And because the Calvinian Ministers are not promoued by this sacrament of Ordre, to bear office in the kirk; thairfore we conclude, that they are vnlawful pastors, and proud vsurpers of the Ecclesiastical Ministrie, vvhom Christ compares to theifis, and throtcutters, vvhich enter not in the cheifauld of the lord, at the dur. This is the cause vvhich they deny this sacrament. We ask of them, vvhich elect Luther, Calvin, Beze, or any vther of their sectis, to be Mi-

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be Ministers ? VVe desyre to knaue  
the lausful superiours , vvha orderis  
thame be imposition of handis , or  
send thame to preich in ony diecies,  
or paroch in the vvarld ? Thay can  
not ichaue this , thairfor thay haue  
nather pouwar nor aucthoritie to  
preich , nor to administrat the sacra-  
ments and consequente they could  
not be lausful pastors to bear charge  
in the kirk, or to creat vthers for thay  
culd not giue to vthers that vvhilk  
they had not thame selfis . For this  
cause al the Ministers of scotland ar  
vnlawful ; and it is a mere mckenie  
that thay giue nowv imposition of  
handis to vthome thay ressaue : for  
seing that Knox thair first Apostile,  
ressaue not imposition of handis be  
ony lausful superiour; thairfor nather  
he, nor thay vvha succede to him,  
had pouwar to constitute vthers in Ec-  
clesiastical degrees. Thay ar lyk cap-  
pis, vvha imitatis the actions of men  
and ar bot Leisdis.

As for thair comune ansyvere, that  
thay ar extraordinarie callit, as vvar  
the prophates of the auld Testamētis

## 412 THE SACRAMENT

s. raisō.

Ephes. 4  
vers. 13

s. raisō.

it is ane vvaïne subterfuge. First  
because this extraordinar vocation,  
hes na place in the Euangelical lavv;  
for Christ hes maid ane sure promise  
to his kirk (as S. Paul sayes) *to give  
ane perpetual succession of lawfull pas-  
tors, and doctors, unto the end of the  
world:* VVhair is a perpetual succe-  
sion, thair is na extraordinar voca-  
tion. Thairfore the estaite of the E-  
uangelical lavv, excludis al extraor-  
dinar vocation. Secundlie, the pro-  
phetes vvha vvar extraordinarie  
callit in the auld lavv, cōfirm it thair  
extraordinar vocation, be ane extra-  
ordinar moyen, in vvorking of trevv  
miracles, that the people might  
knowv be that verrevv, that thay  
vvar send be God, & not be Sathan,  
vvha sendis alvvayes his ministers  
extraordinarie. Bot thir ministers,  
hes not sic confirmation of extraor-  
dinar vocation, for thay can schavv  
na miracles, except of destruction;  
Calvin did ane miracle, to mak ane  
quik man ane dūd, quhiik miracle  
vvas done in Geneue, to ane Brulzus  
of Ostune, vvith vvhome he cōtrac-  
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thirfor a piece of money to senzie him  
self daid, and to ryse to hys at his  
prayers, vvhē he suld choppe thryse  
vpon his biere: bot the compaignon  
forget to ryse againe, vyhilk come to  
Caluins schame; becaus the mans  
vyvf vvhaknevv the secreit cōtract,  
freand hir husband daid, cryit out  
againes Calvin and declarit to the as-  
sailand people, his crafte in seducing  
of hir husband, to dislaue thame, for  
confirmation of his extraordinar  
vocation. And the Ministers of scot-  
land, can schavv na vther confirma-  
tion of thair extraordinar vocation;  
bot, the destroying of kirkir, the De-  
molising of Altars, the rugging down  
of Abbasies, Monasteries, and the  
cheif politie of our countrie, to esta-  
blis thair Euēgile of pul al doune.  
Thairfor thay ar not send be God,  
bot be Sathan vvhā is the auther of  
destruction. And seing that the Mi-  
nisters ar vnlawful pastors, thairfor  
vvhā heiris thair nev doctrine, and  
approvis the same, incurris a senten-  
ce of thair lust condemnation. be-  
caus thay fallouv thame vyhome

Christ and his Apostles cōmandis to  
 flie, as frō thieffis, and throtcutters.

## THE SACRAMENT OF MARIAGE.

**T**H E seuint and last Sacrament,  
 is the halie Sacrament of Mariage,  
 vvhilk our lord Iesus did institute  
 in his Euāg-lical lavv, for thair sancti-  
 fication, vvha entres in the hono-  
 rable and inseparable band of Matri-  
 monie. God gaue thrie diuers quali-  
 ties of perfection to Mariage, accor-  
 ding to thrie diuers estaites of ma-  
 kynd. First he institut Mariage in  
 paradys, that in the estait of innocen-  
 cie of Iyf, vvhairin he creatit Adam  
 and Eua, it might serue for the deuy  
 office of nature to procreat lausful  
 childrene, and for the comfortable  
 and mutual support of man and  
 vvoman in thair domestical affaires.  
 Nixt in the estait of sinne, *quhilkal*  
*mankynd incurrit be the fal of Adams.*  
 God maid Mariage a *propre* remaid  
 agains sinne, to eschevv the iniquities of  
*adulterie and fornication*: Thridlie in  
 the

Gen. 2.

Rom. 5.

the estate of grace vnder the Evangelical law, our lord Iesus (*who came, not to dissolve, but to accomplish, and perfect the law*) gave to Maria a greater perfection nor vvar the vther to make it a sacrament to confer grace, for the sanctification of married personnes among Christians. The sacramental grace which marriage conferris to thame, servis for thair sanctification, yat thay may know ye ane the vther, nocht onlie without sinne, but also in halines of lyf for the procreation of lausful childrene, in vvhom the great Name of God shuld be glorified. It makis the band of mariage to be strang & indissoluble, in sik sort that *the onlie corporal daith of one of the parties, may brek this band of Matrimonie, as S. Paul affirmes*: Thairfor this grace is verie necessair to fortifie married personnes in ane peassible vnion during thair lyf tyme, to consort and support the ane the vther, in health and seiknes, in welth and pouertie, in al kynd of prosperitie and aduersitie; *That the wyff live in trew love, and deuotion*

Rom. 7.  
1. Cor. 7

**Ephes. 5** once toward her husband: and that the husband love and cherish his wyf, as he *auin fl-sche*. This grace repreſſis alſo their diſordonnat luſtis, and moderates the furie of their fleſchlie concupiſcencie, that they accompliſh not their ſenſual appetites *lyk beuſtal beaſtes*, in whome there is *va raiſon* nor *underſtanding*.

**Evangelicall** Sathan inuious of this invuar-  
**heresies** ſanctification, and continual con-  
**against** iunction of Mariet perſonnes amangis  
**marriage** Chriſtians, travellis be his miniſters, to impugn their *tyva* ſubſtancial pointes of marriage, betwixt execrable heresies: firſt denyand that Marriage is a ſacrament; Nixt denyand that the band of marriage is indiffoluble, and ſaetiſtimes les of Marriage, nor of a ciuil contract. The firſt of their *tyva* heresies is refuted, and our Catholik veritie confirmit be S. Paul, vvha ſayes in expreſſe vvords of marriage amangis Chriſtians, *magnū eſt hoc Sacramentum: ego autem dico in Chriſto & in Eccleſia*. This is a great ſacrament, bet I ſay in Chriſt & in his kirk. Their ſacramentarie Miniſters

**Ephes. 5**  
**verſ. 6.**

nisters to hyd this veritie from the people, hes rane out of thair Scottis Bible the vvord (Sacrament) and put in the place thair of the vvord (mysterie). This is a plaine corruption of the text be thair fals translation and a vaine subterfuge, gif we consider the trevv sens of the vvord is; for the greiks callis that a mysterie quhilk the larins callis a sacrament, and al sacraments ar mysteries; for it is a great mysterie, that God of his mercie, gevv is vvs spiritual graces vnder visible signes, in his sacraments, for our sanctification & spiritual strêth agains sinne: And seing that God gevv is grace to sanctifie mariet personnes, vnder the externel signe of thair visible coniunction maid in the face of Christs kirk, at the celebratiō of thair mariage; thair fore Mariage is a hie mysterie & trevv sacrament of the Euangelical lavv. The heale discours of the former text confirms this veritie, agains thair forsayd heresie: For S. Paul sayes, that the visible and inseparable coniunction of the husband and his vvys maid be

S s maria-

## 418 THE SACRAMENT

The difference  
betuix  
ye Ma-  
riage of  
Christi-  
ans and  
of pagās

Ephes. 5

mariage, signifies the inuisible and inseparable coniunctiō betuix Christ and his kirk, in sa far as he is the haid & husband of the same. The Apostle declaris that this coniunctiō of mariet personnes, importes a spiritual vnion and internal loue and charitie amangis thame, in lyk dilection as is betuix Christ and his kirk, for he sayes; *Men loue your wyfis, as Christs bes louit his kirk*: thairfore God hes conioinit man and vvoman in the band of Mariage, and hes confirmit thair spiritual vnion, and strenthnit the invvart and mutual affection of thair hartis be the sacramental grace thair of, to represent mair vituelie the spiritual vnion and perpetual affection of Christ and his kirk: and thairfore vvhen the Apostle sayes, that *Mariage is a great sacrament*, he subioines, *I say, in Christ and his kirk*. Seing than that mariage amangis trevv Christians, cuha ar membres of Christs Catholik kirk, conferis grace for yair invvart sanctification, and to fortifie thair spiritual vnion: thairfore mariage amangis trevv

Chris-

Christians, is a trevv sacrament: In this it differs from the Mariage of pagans and heretiks, quhais mariage is not a sacrament, and consequentlie thay ar destitut of this sacramental grace, quhilk is the caus of sa lytil loue, and fidelitie, as is sein betuix mariet personnes amangis thame. Luther ye first auther of al thir nevv sectis, v vha deboi schit a Nunne, and contractie hir in sacrilegious mariage, schevv this in effect, quhen he sayd, *si non vult uxor, veniat ancilla, gif the wyf vvil not, lat the seruant woman come*. East laudiane knavvis the loue and fidelitie of one of yair Ministers tovwards his vvyf, vvha vvorriet hir before he passit to his preaching. I vvil not insult to declare in particular the vnfaithful dealing of mony mariet personnes amangis thame, the abominable adulteries, the cruel multhers & bluid scheddingis, the defelation of kindrie families, be insolent rinning away of vvyfis from thair husbands, and mens licentious abandoning of thair vvyfis, agains the faith, and lavv of maria-

## 420 THE SACRAMENT

marriage; and al becaus thair mariage is not a sacramēt; And thairfor thair coniunction, be the quhilk thay promitt faith and loue, the ane to the vther al thair lyf tyme, is not sanctified no: fortifier be the sacramental grace, quhilk mariage in Christs Catholik kirk conferris to mariet personnes, vvhair trevv membres of the same. S. Augustine is a faithful vvitness of this former difference, sayand, *Bonum nuptiarum per omnes gentes atque omnes homines in causa generandi est, & in fide castitatis: quod autem ad populum dei pertinet etiam in sanctitate sacramenti.* The guid or profite of mariage is for the cause of generation, and for fidelitie of chastitie amangis al nation; and al men: Bot as concerning the people of God, it consists also in the halines of the sacrament. This halines is maid be the grace quhilk the sacrament of mariage conferris, and it perfytis the natural loue amangis mariet personnes, as the general and godlie Concile of Trēt declaris maist lerneclie, in the decrete of mariage, conforme to the general Concile of Flo-

S. Aug.  
de b. n.  
cōiugali  
cap. 24.

Concil.  
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sess. 24.

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Florence. Be this different qualitie of mariage amangis Christian Catholiks, and the mariage amangis vthers quha ar not mēbres of Christs kirk, it is plaine, that thir sacramentarie Minilters hes raifon to deny thair mariage to be a sacrament; Bot it is a detestable heresie to deny that mariage amangis the membres of Christs Catholik kirk is a sacrament: for as S. Augustine sayes, *In ciuitate Domini, in monte sancto eius, hoc est in Ecclesia, nuptiarum non solum vinculum, sed etiam sacramentum commendatur* In the cite of the lord, in his hallowe mountaine, that is to say in his kirk, nocht onlie the baud. bot also the sacrament of mariage is recommended. S. Augustine affirmer this in sundrie passagis of his lernit bukis, albeit Caluin is so impudent as to say that this lernit father did neuer call mariage ane sacrament, and yat name callit it a sacrament before S. Gregoire.

Our Catholik veritie is also prouin be ane vther passage of S. Paul, quhair he sayes, *that the woman shall be the generation of sonnes, that* is to

S. Aug.  
lib. de tri-  
de & o-  
peribus  
cap. 7.

1. Ti. 2.

## 422 THE SACRAMENT

is to say, being in the estate of Matrimony, to procreate lawful children in the blessing of God, *si permanferit in fide, & dilectione. & sanctificatione cum sobrietate.* Gif scho remains in faith, in love, and in sanctification with sobriety. Be this it is manifest that a mariet vvyf in Christs trevv kirk, ressaues be hir mariage thir foure vertewvis; faith or fidentie, quhilk scho promissis to hir husband for his lyf tyme: invvart love, agains all dissention; sanctification agains all maner of vngodlie living; sobriety of lyf, agains the intemperancie of licentious personnes: Bot all sanctification is maid be the grace of God; thairfor this Mariage celebrat in Christs kirk, conferris grace to sanctifie mariet personnes; and consequentlie Mariage in Christ halie kirk is a trevv sacrament in his Euangelical lavv. Of this it is manifest that thir pretendit ministers ar ingrait bastardis of Christs Catholik kirk, vvhen in thair negative faith thay blaspheme mariage calland it a bastard sacrament.

Cal

Ibidem  
verf. 13

Calvin objectis in the fourt buik  
of his institutions, that gif marriage  
vvar a sacrament the preists suld be  
participant thair of. This Sophist  
grundis his obiection vpon a fals  
supposition, as thocht al sacraments  
vvar necessaies for al personnes; and  
zit he grantis in the same buik that  
ordre is a sacrament, albeit it conue-  
nis not to al personnes; becaus it is  
institut for the sanctification, and  
laful promotion of thame onlie  
vvhich suld be ordainit in the Eccle-  
siastical ministrie. Lykvvayes he  
callis the lords supper (as he spaiks)  
a sacrament, and zit he affirmes, that  
it conuenis not to al personnes; be-  
caus it suld not be administrat to  
thame, vva ar not come to the rea-  
zis of discretion, nor zit to foolis be-  
caus thay can not discern the bodie  
of the lord: Circuncision also vas a  
trevv sacrament in ye auld lawv, and  
zit it vas not administrat to vverie:  
Thairfor it is a vaine and ridiculous  
argument, to say that marriage is not  
a sacrament becaus preists ar not  
participat thair of, or that gif it vvar

Cal. lib.  
4. instit.  
cap. 19.

a sa-

a sacrament, thay sould be partakers  
 of the same: This fox and his Minis-  
 ters enemies to that chaste lyf, quhilk  
 consecrat preists of Christs catholik  
 kirk promissis to God be ane solemne  
 vou, vvhien thay ar promouit to the  
 Ecclesiastical ministrie, that thay  
 may be mair able to serue God at his  
 altare, in ane halye and chaste lyf. don  
 aliege agains thame that passage of  
 S Paul, vvhair he sayes, *that some in  
 yelast dayes sal mak defection from the  
 faith, for iddand mariage, and commā-  
 dand to abstine from meates, quhilk  
 God has creatit, to be vressant be the faith  
 ful vwith thankis geuving.* Of this  
 thay infer yair railing conclusions  
 agains the pape, prelats, and preist: of  
 the Catholik kirk, as thocht thay  
 forbad mariage and certaine meates.  
 This conclusion is altogether fals, &  
 inferrit of a fals and adulterous inter-  
 pretation of this text, repugnant to  
 the trevv meaning of the Apostle,  
 vvha forspak be the spirit of prophe-  
 cie, of heretiks vvha sould forbid ma-  
 riage as euil in the self, & proceedand  
 of the deuil; sik as vvas Saturninus  
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1. Tim. 4  
 vers. 3.

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OE MARIAGE. 425

disciple to Simon Magus in the Apo-  
 fles dayes, as vvitnessis S. Irenæus in  
 his first buik agains heresies: lyk-  
 vvayes Marcion, of vvhomre discen-  
 dit the heretiks callit Marcionites,  
 teachit that mariage vvvas vnlicite  
 and euil in the self, as S. Hieron  
 vvrentis agains Iouinian. Thair efter  
 arraife the hypocritical sect of the  
 Encratites, vvha throwv the coulet  
 of continencie and chastitie, cōdem-  
 nit mariage vvith the former he-  
 retiks as euil in the self, As vvitnessis  
 Epiphanius, and S. Aug in thair buiks  
 quhairin thay numb're the heresies  
 before thair age. In lykvvayes the  
 Manichæans and vther sectis of he-  
 retiks vvha discendit of thame, tea-  
 chit that certaine meates vvvas euil in  
 thame selfis, and thairfor forbade  
 thame of thair sect to eat ye same.  
 The heol discours of the text of S.  
 Paul declaris this: for he infers agains  
 thir heretiks, *Omni creatura Dei bona  
 est. & nihil reijciendum quodcum gra-  
 tiarum actione percipitur. Al creatura  
 of God is guid; and nathing suld be re-  
 iectit, that is takin vvith thankes ge-  
 vving*

Irenæ.  
 lib. 1.  
 aduer-  
 sus hære-  
 ses cap.  
 22.

S. Hieron  
 lib. 1.  
 contra  
 Iouinia-  
 num.

Epiph.  
 lib. de  
 hæres.  
 hæres. 46.  
 S. Aug.  
 lib. de  
 hæres.  
 hæres. 25.

1. Tim. 4  
 vcal. 4.

*ving.* This conclusion repugnes directly to thair heresie vvhich reiectit certaine meates, and forbad Mariage as euil in thame selfis. This is the trevv meaning of S. Paul: thairfore Calvin and his Ministers or manifest adulterars of this text, transferring it to a fals sens; and an impudēt calumniators of the Paſſe, Biſchops, and inferiour preists, as thoct thay forbad mariage or ony kynd of meates as euil in thame selfis. Be the cōtraire thay esteime mariage as an honorable band institut of God, and celebrats it sollemnelie, in dignitie & qualitie of a great sacrament institut be Christ Iesus, quhilk thir caluinolatre Ministers denyis, following in a part thir forsayd auld heretiks: and thairfor S. Paul means rather of thame nor of the preists of Christ Cathoilk kirk. Mairouer the prelati of Christs kirk forbiddis not sa mekil mariage to preists, as the breking of thair vou of chastetie quhilk thay promisit frilie to God, and, thairfor thay can not contract mariage. The scripture comandis this, sayand.

*Vouete*

*Venete & reddite Domino Deo vestro.*  
*Mak voues, and rander yame to the lord*  
*our God.* C if this vvar to forbid ma-  
 riage, S. Paul suld be cōpt: a mangis  
 thir heretiks, becaus he liuit a virgē,  
 and vsu'd al men to be lyk to him self  
 in this; bot, sayes he, euerie man hes his  
 ane gifte of God, tyme to liue virgens,  
 ythers to liue in mariage. Bot in this  
 cha:tre he preferis the cignitie of  
 virginite to mariage, becaus sayes he,  
 vva liues a chaste lyf without maria-  
 ge, is cairful of thair things that apper-  
 tain to the lord, for he may please God  
*Qui autem cum uxore est, sollicitus est*  
*que sunt mundi quomodo placeat uxori:*  
*& diuisus est.* Bot vva is mariet with  
 a wyf is cairful of thingis pertening to  
 the vvarld, how he may please his  
 wyf: and he is deuydit. Scotland ex-  
 perimentis this, throw the great  
 vsuries quhilk thir Caluinolatre Mi-  
 nisters commitis, for the cair thay  
 haue to nourish thair vvyfis, burnes,  
 and famelies, some taking twentie  
 poundis for the hunder, ythers thret-  
 tie, & vther sik lyk execrable occres  
 repugnant to the expres vvord of  
 God

*Psal. 75.*  
*vers. 11.*

*1. Cor. 7*  
*vers. 7.*

## 403 THE SACRAMENT.

God, and layves of the countrey: and be this thay suke the bluid of the pure and indigent people. Be the contrarye the honorable prelates & curates in the dayes of our forbears, vvhich had na vvytis nor haires to entre-tennie, nourishe mony pure people be thair charitable living. Thairfore the chaste lyf in virginite that Ecclesiastical men voves to God and as obliſſie to obſerve the ſame vwith marriage, is mair agreeable to God, mair propre for his diuine ſervice: & mair profitable to the Reſpublicke, nor is the lyf of mariet perſonnes, albeit marriage be vuid and honorable in the ſelf. For this cauſe S. Paul preferres the celi'at and virginite to marriage, ſayand, *Qui matrimonio iungit virginem ſuam, benefacit: & qui non iungit melius facit, vuba ioinis huius virginis to matrimonio. dois vvest: For vuba conioinns hir not to mariage, dois better: Beatior autem erit ſi ſic permanſerit.* Bot ſcho ſalbe happier gif ſcho remaine in the ſtate of hir virginite. The Pape than and Prelats vvhich preferres this happier lyf of chaſtitie and

virgi-

1. Cor. 7  
verſ. 38.



and virginie to mariage, as in ane maie  
 blis it esait, to serue God vwith les  
 care of the vvarld, and greater puri-  
 ty of lyf, nor thay vvha contractis  
 mariage: and zit thay esteime maria-  
 ge ane honorable band, and callis it  
 vwith S. Paul *a great sacramēt*: quhilk  
 thair nevv dogmatizars dēnyis vwith  
 the auld condemnit heretiks.

Ephes. 5

Thair second heresie agais this  
 halie sacrament is, that the band of  
 mariage may be broking during the  
 lyf tyme of maried personnes, and  
 that thay may contract nevv maria-  
 ge, albeit nane of the parties be daid:  
 Thay clik this heresie be a fals and  
 adulterous interpretation of Christs  
 ansvere maid to the pharisiens, say-  
 and, *that a man suld not put away*  
*his vvif for euerie cause, bot onlie for*  
*fornication.* The questiō is heir, vvhat  
 Christ meanis vvhen he sayes, that a  
 man may put away his vvif for  
 fornication: Thir sacramentarie mi-  
 nistres exponis this dissension and  
 separation, for the breaking of the  
 band of mariage. In this thay ar ve-  
 rie adulterars of the vvord of God,  
 for

## 430 THE SACRAMENT

Note.

for Christs aun vvordis, and the circumstance of his heal ansvvere, schavves that this separation signifies not the breking of the band of matrimonie, as thocht the separa: personnes vvar frie to contract nev mariage during thair parties lyf tyme. as thir nev dogmatizars teachis; Bot that it signifies a separation from cohabitation, vvhal: the Canonists, and Ancient Doctors callis diuorsement, qu'hilk is a separation from bed and burde; sa that vvhen ether of the parties committis adulterie, the vther may obtaine separation from dvvelling togider in bed and burde, qu'hilk vther vvayes mariage obligis thame to keip. This is the trevv meaning of Christs ansvvere, as the heal discours thair of importes; because he it he takis away the libel of repudiation to mak his Evangelical lavv mair perfaice in this point nor vvasthe Mosaisical lavv, in the qu'hilk Moyse permit the leue to put anay thair vvysis and to give thame ane libel, or pub'ik letre of repudiation be the qu'hilk it vvasthe permitte to chane

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to thame to marie vther vvyfis. Our  
 Souerain Legillateur correctis this,  
 sayand, *ab initio autem non fuit sic,*  
*let it vvas not so from the beginning,*  
 or at the first institution of mariage:  
 Thairfore this letre of repudiation,  
 and licéce to men to put avway thair  
 thair avvin vvyfis, either for fornication  
 or vther causes, to marie vthers,  
 vvas not guid nor honore in the self,  
 nor according to the first institution  
 of mariage in paradise. Bot onlie a  
 dispensation, to eschevv greater in-  
 convenients, that the obliuious and  
 hard hartit leues, sould not murthre  
 thair vvyfis, and commit in ony v-  
 ther execrable crymes, as this incurit  
 people did, vwhen yai could not get  
 separation from thair avvin vvyfis,  
 and licence to marie vthers. Dois not  
 than thir adulterars of the vword of  
 God impugne the perfection of the  
 Evangelical lavv in this point, and  
 establishe the Mosaicall lavv aines ab-  
 rogat be Christ Iesus? Is not this to  
 bring in Iudaisme amongis Christi-  
 ans, and to mak thame of thair avvin  
 sect verie lues, zea vvors nor lues?  
 for the

# 412 THE SACRAMENT

for the leues obteinet dispensation, be  
thair letre of repudatio to contract  
new marriage efter the the seperatio  
in bed and burde from thair vvyfis,  
ze a God dispensit vwith the Ius to  
haue many vvyfis attaines in the  
Mosaicall law: And zic thir pretendit  
Ministers, contrair al dispensation,  
ze a efter that Christ has abrogat the  
same, teachis for the veritie of the  
Euangile, that separat persennes for  
fornication may contract marriage  
vwith vthers: Sa vve sie that some  
mangis thame: hes thrie or four  
vvyfis liuad, efter the maner of Tur  
kis and Pagains. Agains this barba  
rous maner of liuing and heretical  
doctrine Christ sayes, *that God maid*  
*man and woman at the beginning, and*  
*conioinit thame sa fast in the inviola*  
*ble band of mariage, that thay vva*  
*trua in aue flesche: Itaque iam nu*  
*sunt duo sed una caro: Quod ergo deu*  
*coniunxit, homo non separat. Quia*  
*fore thay ar not new trua, bot an*  
*flesche: Thairfore quhat God hes con*  
*joinit lat not man separat nor louse. Itis*  
*God vvh a conioinis and knettis ma*

riet pe

Genes. 2

Mat. 19  
vers. 9.

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riet perſonnes in the band of Marriage: In ſik ſorte that (as S. Paul ſayes) *the man be not pouer of his awvin bodie, bot his wyf, nor the wyf her pouer of hir awvin bodie, bot hir man:* Thairfore nather the mariet perſonnes, nor zit ony man, hes pouer to louſe or brek this band of marriage, quhilk God hes kint; albeit thay may be ſeparit in bed and buide, becauſe of fornication.

S. Auguſtine the great pillar of Chriſt kirk, confirms our catholik veritie, and refuttis this Caluinian hereſie be ſindrie maniſeſt ſcriptures, in ſindrie of his lernit buikes, and particularlie in his tva buikes vveritin S. Aug. to Pollentius *de adulterinis coniugijs* lib de *of adulterous mariages*. He prouis in adulter- thairſe buikes, that al ſik mariages ar inis cō- adulterous vvhilks men and vvemē iugia. ſeparat for fornicatiō contractis during thair parties lſtyme, becauſe, ſayes he, the band of the firſt marriage is not brokin ſo lang as thair parties liues: he prouis this be S. Paul ſayand, *Mulier alligata eſt legi quanto* 1. Cor. 7. *tempore vir eius vivit. Quod ſi dormie-* verſ. 39.

Trit vir

## 434 THE SACRAMENT

*vit uir eius liberata est: cui uult nubat.*

The woman is knet or bound to the law,  
 al the tyme that hir ma or husid liues:  
 bot gif hir man sleip or pas out of this  
 lyf, scho is frie: Lat hir marie vvhome  
 scho vvil: S Aug. prouis be this, that  
 the onlie corporal dath of the husband  
 delyueris the vvyf from the lawv and  
 band of mariage, and makis hir frie  
 to marie vvhome: scho plausis: and  
 thairfore he inferis that adulterie  
 quhilk is the spiritual dath of the saul,  
 (as is al vther daidlie sinnes) brekis not  
 the lawv and band of matrimonie. Seing  
 then saves he, that the vvyf is bund  
 to the lawv of mariage vwith hir hus-  
 band, sa lang as he liues in this mor-  
 tal lyf: Thairfor gif scho marie ano-  
 ther during his lyf tyme scho committis  
 adulterie, & hir mariage is adulterous.  
 The same raison is of the husband,  
 that the lawv and band of mariage,  
 quhilk he contractit vwith his vvyf,  
 bindis him to hir al the tyme that  
 scho liues, sa that hir onlie corporal  
 dath lousis that bād and makis him  
 frie to marie vvhome he vvil: Thair-  
 fore gif he contract ony mariage du-  
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rand hir lyf tyme, nochtvvitstand of  
 ſeparation from bed and burde for  
 fornicatiō, his mariage is adulterous.  
 Of this he inferris, *that gif ony one of* Lib. 2.  
*the ſeparat perſounes marie one vther* Cap. 9.  
*during thair parties lyf tyme thair ar*  
*evva adulterars maid in one adulterous*  
*mariage: gif thay baith marie, thair ar*  
*maid ſoure adulterars, in evva adulte-*  
*rous mariages.* In vvhart eſtat then ar  
 mony in Scotland, vvha heſ put  
 away thair vvysis not onlie for for-  
 nication bot for vther occaſions be  
 the conſent of thair miniſters. Heſ  
 not ſome put avway thair vvysis for  
 ſlink and endis? heſ not vthers obte-  
 nit ſeparation, nocht for adulterie  
 committit be thair vvysis bot taking  
 the cryme vppone thame ſelſis? And  
 al this to change thair vvysis efter  
 thair ſenſual appetitus, as oft almaiſt, as  
 thay dō thair ſarkis, and efter for  
 thay do thair meres or hors. This is  
 the libertie of this Calvinian Euāgile.

This ſame veritie is prouin be one Rom. 7.  
 vther paſſage of S. Paul, quhair he  
 prouis that the Iewes vvar ſred from  
 the obſervation of the moſaical lavv,

T 1 and

and obliſit to imbrace & obſerue the  
 Euangelical law of Chriſt Ieſus. His  
 argument is tane from this ſimilitude  
 that the lyk band and mutual obli-  
 gation vvas betwix the Iewes and the  
 moſaical law, as is betwix the huſ-  
 band and his wyf. The Apoſtle ſub-  
 ſurnis as a thing maiſt manifeſt, that  
 the wyf is bund to hir husband ſa lang  
 as he liues be the band of marriage, in ſik  
 ſorte that ſcho is to be callit ane adul-  
 teſſe gif ſcho be wvith ane uther man ſa  
 lang as hir husband liues, and be the  
 contrait, *ſi mortuus fuerit vir eius, li-*  
*berata eſt a lege viri: ut non ſit adul-*  
*tera ſi fuerit cum alio viro.* Gif hir huſ-  
 band be daid, ſcho is deliuerit from the  
 law of hir man: ſa that ſcho is not ane  
 adultereſſe: alleit ſcho be wvith ane  
 uther man efter his daith. Euin ſa ze  
 (my brether Iewes) vvar bund and  
 obliſit to keip the moſaical law ſa  
 lang as it leſtit, and ze liuet to it: *Quia*  
*lex in homine dominatur quanto tem-*  
*pore vuit, becauſe ye law has dominion*  
*ouer man ſa lang as he liues.* Bot novv  
 at the cūming of the trevv Meſſias.  
*Mortificati eſtis legi per corpus Chriſti,*  
 vt ſitis



*ut sitis alterius qui ex mortuis resur-*  
*rexit. Ze we daid to ye lavv shrovv the*  
*bodie of Christ, that we may appertene*  
*to ane uther vvhich is raisin from the*  
*daith: Becaus Christ be his corporal*  
*daith and passion on the croce, did*  
*abrogat the Mosaical lavv, as this A-*  
*postle vvrettis also to the hebreues.*  
 Seing than that baith thay vvar daid  
 to the mosaical lavv, and it to yame:  
 Thairfor he inferris that thay vvar  
 na langer bund to obserue the mo-  
 saical lavv, bot of life and bund to  
 imbrace the Euangelical lavv vnder  
 Christ Iesus to fructifie to God. Ony  
 man of sund Iudgement may sie yat  
 S. Paul takis for a thing maist mani-  
 fest in this place, that the band of  
 matrimonie is not brokin sa lang as  
 ye mariet personnes ar onlyf, and  
 that na thing brekis this band bot  
 onlie the corporal daith of ane of the  
 parties. Gif this argument of S. Paul  
 be releuant, the pretendit Ministers  
 of Scoelād ar adulterars of the vvord  
 of God, and transgressors of the Euā-  
 gelical lavv, vven thay theache that  
 separation of mariet personnes, for

Heb. cii.  
 7 v. 18.  
 & cap. 8

# 438 THE SACRAMENT

fornication, signifies the breking of  
their matrimonial band, and makes  
separat personn:s vwith vthers d-  
ring the lyf tyme of thair parties.

Thir seducers and dissuvers of the  
people in maters of thair saluation,  
suffers the separat personne, vvha hes  
not com mittit adulterie to contract  
nevv mariage, and permittis not this  
to ye vther vvha hes committit the  
cryme: This thay do to conquire a  
name of guid iusticiers, to punish the  
falterer, *as quer the heretik transformis*  
*himself, as s. Paul sayes, in the minister*  
*of iustice and lycht*. that vnder the  
clok of iustice and veritie, thay may  
establis thair coulorit vyces, and he-  
refies. I ask of thame gif the separa-  
tion quhilk thay mak for fornica-  
tion brekis the band of mariage or  
nocht? Gif it brekis not the band,  
the mariage of ather of the parties is  
adulterous, for ane can not be bund  
to tva at ane tyme in lauful maria-  
ge: Gif it brekis the band; vvhy suld  
not the partie that hes committit the  
cryme be frie to marie vvhome he  
or scho plaifes, seing this personne

is not

is not  
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Is not bund to ane vther? may not  
ye same personne allege this scriptu-  
re, *that is better to marie nor to burne*,  
to proue that thair pretext of puni-  
tion is agains the vvord of God, and  
that thay suld marie, becaus thay  
haue not the gift of continencie?  
Thay may allege this vvith als guid  
raison for yame selfis agains thir mi-  
nisters, as the Ministers yame selfis  
allegit this scripture at the first prea-  
ching of thair fleschlie and licécious  
Euāgile, to proue that renegat preists,  
sorloppin monkis and freres, and  
vthers apostlat ecclesiastical men &  
and vvemen suld marie: nocht vvith  
standing of thair vou of chastitie  
maid to God, sayand, *it was better  
to marie nor to burne*. Be this fleschlie  
libertie thay alluret voluptuous reli-  
gious personnes to thair Epicurian  
Euāgile, to accomp'is thair insatia-  
ble lustis of the flesche, be adulterous  
and sacrilegious marriage of Chan-  
nons, monkis. Nunnes, freres, and al  
vther sortis of renegat preists: aman-  
gis vvhome vve haue ane notable  
example of Frere Ihone Craig, vvha

# 448 THE SACRAMENT

cust of his coule, gangand throw  
ane for rest in Italie as he vantit him  
self in sindrie compaignies becaus ane  
blak dog gaue to him be the vway  
ane purse of Gold; the colour of the  
dog may declaire gif it vvas send be  
ane guid spirit or nocht: for the halie  
spirit discendit vpon Christ in lykli-  
nes of ane vvhyt dovv. For this A-  
postacie this defrokit frere vvas maid  
ane Apostle of this fyft Euangile in  
Edinbrocht, quhair he being about  
four score yearis of aage, mariet a  
young las of .xv. yearis auld; of vvhair  
sacriligious mariage sprang out a  
curst generation, as the inhabitants,  
& ane of ye cheif ministers of Edin-  
brocht can beare vvitnes.

This former heresie is refutit be  
ane vth r passage of S. Pau', quhair he  
1. Cor. 7 sayes of the sepirat vvyf, *aut manet*  
vers 11. *innupta, aut reconcilietur viro suo. Ita*  
*hic alter remaneat in mariet, or then he*  
*reconcilit to his husband.* Seing sch  
may be reconcilit to his husband  
vwithout nevv mariage, as hes bein  
practisit in Scotland amangis the  
Caluinists thame selfis, for sindrie of  
thame

tham  
vwith  
thor  
fane  
hir  
in ane  
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lyf of  
of dan  
adulter  
and vv  
Christ  
vvord  
is qui  
nam de  
a viro  
patis a

thame hes reslauit thair vvyfis again  
 without nevv mar age (& cleane  
 thone durie Minister or Munros res-  
 lauit his vvyf againe as the deuill left  
 hir: after he had abusit hir long tyme  
 in ane blak mās habite making him  
 a coulkald). Thairfore the band of  
 mariage vvas not brokin amangis  
 thame. allbeit thay vvar separat for  
 adulterie. It is than ane execrable he-  
 resie to affirme, as thir Ministers tea-  
 chis, that the separation of mariet  
 personnes for adulterie, signifies  
 nocht onlie diuorcement, and separa-  
 tion from bed and burde: bot also the  
 brekin of the band of matrimonie;  
 This heresie is the caus that vvhā  
 contractis nevv mar age during the  
 lyf of thair parties lyes in ye estaite  
 of damnation for ye men committis  
 adulterie vwith thair pretedit vvyfis,  
 and vvyfis vwith thair pretendit mē.  
 Christ Iesus affirmes this in expres  
 wordis of his Euangile, sayand, *om-*  
*nis qui dimittit uxorem suam, & alte-*  
*ram ducit, Mœchatur: & qui dimissam*  
*a viro ducit, Mœchatur. Al man vvhā*  
*puttis away his vvyf, and maries ano-*  
*ther*

Luc. 16  
 vers. 18.

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*other, committis adulterie: and vvha maries hir vvha is put away from hir husband, committis adulterie.* This scripture is a faithful exposition of Chrills answere to the forsayd question of the Phariseens, that the separation for adulterie or fornication, signifies not the breking of the band of mariage; becaus Chrill affirmes, *ye al, baith man and vvoman, vvha contractis mariage efter separation and diuorsement committis adulterie, vvha sayes al, exceptis name Thairfor name is exceptit from the damnable state of adulterie, vvha efter separation for ony caus, contractis mariage vvith vthers, during the lyf tyme of thair parties.* Let the people then of Scotland consider hovv, pernicious ar yir Ministers to mens saluatiō, vvha corrup is the Euāgile of Christ Iesus, to impugn the veritie of this sacramēt; and vvha ar the caus that vvha contractis new mariage durand yair parties lyf tyme, lyes in the damnable estate of adulterie, *vvha* (as S. Paul sayes) *shall neuer enter in the kingdome of heauen.*

T. Asthay contract adulterous Maria-  
 ge, hath engendred ane adulterous  
 generatio, vvhilk the lawves of vveil  
 goiernerit countries excludis from  
 the temporal heritage of thair pa-  
 rents: Thairfore this heresie baith re-  
 pugnes to the trevv lawv of God and  
 is preiudiciabie to the lawvful stan-  
 ding of Noble houses, vvhilks God  
 blisseth throvv a lausful generation, &  
 cursis be ane adulterous race. Kings  
 and princes hes also interest to abo-  
 lis this heresie, that thay may be  
 faithfultie servet vvvith the lawvful  
 offspring of Noble houses. Be the cō-  
 trarie the crowne of Scotland hes ex-  
 perimentit vvvithin thir sevv zeares,  
 hovv pernitiuus is the adulterous  
 race of bastards, to the lawful and  
 peaceable regne of natural princes. It is  
 knavvin to al Scotland hovv thir  
 bastard Ministers purposit to erect  
 ane ingrait Bastard in the throne of  
 our kingdome. The blist of Knox  
 trumpet, & his seditious Cronicles,  
 can be are vvitnesses of this: And our  
 natural princeesse Quene Marie, vvha  
 regnis novv in glo.re, vvvith hir Ma-  
 jesties

## 444 THE SACRAMENT

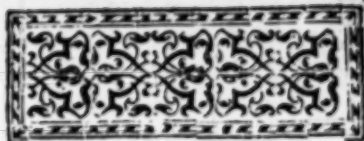
ities mother experimēt it the same,  
 God of his goodnes hes preieruit our  
 natural Prince from the rage of that  
 Hideous blait ; vvhome God pre-  
 ferue from the conspirations of all his  
 enemies, and grant ane lang and prof-  
 perous reigne in the vnion of Christs  
 halie Catholik kirk , to the honor of  
 God, and his Maiesties auin eternal  
 saluation.

FINIS.



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## A Cathalogue of a 167.

*Heresies, lies, and calumnies teacht & practist be the Ministers of Caluins sect, erectt in Scotland vwith in yir. 40. zeares, plainlie refutat be the Catholik doctrine of this tractise; Be the vvhilk, vvhich subscriuit the same in the confession of thair negatiue faith for ye veritie of religion, may knowe howe thair Ministers bee intysit thame to subscriue a sentence of thair lust condemnation, vvhilk thay mon incurre, gif thay abiure not thir execrable heresies: And that others, vvhich throw ouergreat simplicitie belieues, that our Catholik religion and this newe Calvinisme differs onlie in certain ceremonies, and not in substantial heads of Gods trew service, may see howe miserablie thay ar dissauit in the theif substantial pointes of thair saluation,*

V

HERE

## OF HERESIES absolution. 4. Hæresies

**M**En, as pastors of the kirk, hes not pouar  
to absolue from sinnes. p. 258. & 234.  
& 263. & 284.

The Minister Bruces peruertering of the Euan-  
gile, in faueur of the Ieues, agains the pouar  
that Christ as mā had to remit sinnes. p. 259.

Thair denyel that God takis a way sinnes. p. 259

Thair vaine hæresie that the memorie of Bap-  
tisme and navvayes penitence, purgis from  
sinne. p. 266. & 276.

### Altar. 3. Hæresies.

Thair is na altars in the Euangelical lavv. 326.  
reid. 336. & 353. The communion table is  
not ane Altare. 356. Altars and external sa-  
crifice propheciet be Malachie, to be in the  
Euangelical lavv, signifies the spiritual seruice  
of the hart. 313. 314.

### Baptisme. 7. hæres.

Baptisme purgis not from sinne. 157. & 226.  
227. It is a nakit signe. p. 248. Bairnes die and  
Vithout it, ar sauer be ye faith of yair parents.  
249. 250. It conferris na grace for our invvart  
sanctification. 266. It incorporats vs nocht  
in ye mystical bodie of Christ. It makis vs  
not his sonnes be adoption. 253. &c. It is not  
ane instrument of our saluation throvv ye daith  
of Christ. 248.

Bible

# CATHALOG.

## Bible 3. heres.

Thair denyel of 12. buiks and fragments of the Bible. 85. Euerie la-ikman may reid the Scottis Bible, expone and giue notes vpon ye same. 84. & 65. 66. VVemen may lerne ye veritie of the Bible be thair particular reiding, vvithout ye exposition of lauful Doctors. p. 44. 45. & 53. 54. 55.

## Bisshops 7. Hæres.

Bisshops hes not superioritie aboue inferieur kirk men. 54. & 108. Thay ar not the cie of Christs kirk to ouer sie. 54. Thay ar not the onlie administrateurs of ye sacramēt of cōfirmatiō. 255. Imposition of thairhandis is not necessaire for the ordination of lauful pastors 407. Thay haue not pouar to mak lawes and ordonnances, vvhilks the people suld keip, and obey. 119. Thay vvar not assemblit in the first four general Concils, of Nice, Constantinople, Ephesus, & Chalcedon for decisiō of controuersies agains hæresies, or yane ye Ministers eris denyand thair aucthoritie. 112. 113. 114. Thay had not raison to forbid the people to reid the Scottis and Inglis Bible, corruptit be thair Ministers fals translation. 63.

## Christ. 12. Heres.

Christs corporal daith is not sufficient to redime mankynd. 205. & 211. 212. & 221. 222. 223. He sustenit ye paines of a condemnit

## OF HERESIES

man disparit vpon the croce. 210. He descendit not trevvlie to hel, for deliuerance of the patriarches and iust men vvhais taules vvar detenet in the lymbe of ye fathers. 200. 211 His descension to hel signifies the laying of his bodie in ye graue. 213. 214. 217. Thair is tvva personnes in Christ. 113. He ressaunt not his substance and godhaid from his father be his æternel generation, and thairfor is God of him self: this heresie aknavvlegis tvva Gods, becaus godhaid is not communicat be the father to ye sone, and he is not ye natural sone of ye father, becaus he is not ingendret of his substance. horrible blasphemies 112. & 375. Christ teachit be his viue voce, al things necessaire for mens saluation. 95. He commandit his Apostles to vvirait al things necessaire for trevv religion. 96. & 102. 103. & 106. Christ culd not giue his reale bodie in yis sacrament, and sa is not omnipotent. 363. 364. Christs bodie can not be in sindrie places at ane tyme. 365. The ministres makes him ane idolatre. 295. Thay gif him tvva impudēt lies. 195. 196

### Commandis, 2. heres.

It is impossible to keip the commandis of God. 155. Neuer ane, except Christ, keipit al the Commandis. 154.

### Communion. 11. heresies.

Christs pretious bodie and bluid ar not gevvit and ressaunt realie in the aluin substance in ye  
com.

## CATHALOG.

communion. 147. Denyel of the Communion of Christs pretious bodie and bluid be the mouth and bodies of men. 348. & 352. That the Communion of Christs bodie is be faith onlie. 348. 349. 350. Thay confund ye sacramental and Spiritual Communion of Christ. 351. Ye Sacramental communion is not a participation of a hostie or sacrifice 356. The sacramental communion of Christs pretious bodie and bluid, is not the glorious fuid to nourish our saules & bodies to æternel gloire. 359. vnto, 376. That vve haue not a corporal coniunction, and reale vnion vvith Christ, be the sacramental communion of his pretious bodie and bluid. 369. vnto 376. The vvikeit ressaues not Christs bodie and bluid in this sacrament. 378. Of this former hæresie follovveth ane vther agains S. Paules doctrine. that thair is na vnyvorthie ressaues of this sacrament. 282. 383. Preparation to the communion requiris not purgation of sinnes be confession and penitence; Bot that the greatest sinner is the maist vvorthie ressaue, sayes sathan be his Ministers. 389 The vvorthie communion requiris not a clein disposition of the bodie, 393.

### Concils. 3. Heres.

The determinations of lausful Concils for the decision of controuersies in religion, ar not the decretes of the halie Spirit, bot the statutes of ye turbulent assemblies of this haidle ministers, as the Ordonnances of God. 109. The sayd  
decrees.

## OF HERESIES

determinations ar not ye vuvvrettin vword of God. 111. Thay ar not sufficient to establis veritie of religion agains ye nev doctrine, of particular men. 113.

### Confirmati<sup>o</sup>n. 3. Heresies.

Confirmation is not a sacrament, follovvng the auld condemnit hæresie of Nouatus. 252. 253. It conferris not grace be imposition of Bischops hands. 254. Thair denyel of the different effects of Baptisme and confirmation. 256.

### Consecration. 3. Heresies.

Consecration is magical incantati<sup>o</sup>n. 294. Christ consecrat not ye braid in this sacrament. 298. nor ye vvyne in the chalice of benedicti<sup>o</sup>n. 296

### Doctors. 3. Heresies.

Al the doctors of Christs catholik kirk, hes errie 22. 21. Thair vniforme doctrine is not the vword of God. 121. 122. Not sufficient to decide controuersies in religion betuix Catholiks and thair aduersaires. 122. 123.

### Fasting. 2.

Fasting on sonday, and eatting of flesh on frydday. 239. Thair hæretical exposition of Christs saying: vwhat gangs in at ye mouth, defyles not ye saul. 240.

### Halines. 2.

Thair is na halines, nor invvart sanctification in this lyf. 150. 152.

Indu

## CATHALOG.

### Indulgences. 1.

Thay detest indulgences, and zit without al authoritie to dispens the tresor of the kirk, grantis yame to findrie to fil thair poursis, 230.

### Iustification. 3.

Iustification is be faith onlie. 242. 243. & 245. Our Iustice is onlie imputatiue, and our iustification be imputation: to exclude trevv inherrent iustice, and invvart sanctification. 159. & 242. Men ar not purget from sinne be thair iustification, nor resorit to the state of grace. 158.

### Kingdome. 1.

Christs kingdome on earth hes bein ouerthrauin, and alluterlie ruinet mony hundreth zeires, vvhil Caluin and his sect hes erectit it of newv, vvithin thir. 40. or. 50. Zeires, sayes the ennemies thairof. 188. 189.

### Kirk. 14.

Men suld not belive as the kirk belives and teachis: 138. Thay haue na assurance that thay erre not, vvha imbraces the doctrine of Christs trevv kirk, sayes the fraudful ennemies thairof. 11. 12. Christs kirk may, and hes errit. 162. It hes bein Inuisible, be oppression of hir ennemies, mair nor a thousand zeires. 165. & frome 179. vnto 193. It suld teache nathing necessarie for saluation, bot vvhat is contenit in expres vvordis of the scriptures. 129. The trevv doctrine thairof is not mair ancient nor the  
sc. ip.

## OF HERESIES

Scriptures. 129. The preaching of the vword, and administation of ye sacraments, ar twa pertinent notes to knauv the trevv kirk. 144. 145. 146. The twa markes contenit in our crede, (I belieue the halie Catholik kirk) ar not propre markis, to discerne Christs trevv kirk, from ye synagoges of Sathan and conuenticles of heretikis. 147. Christs kirk is not callit halie in respect of halines of lyf and doctrine. 148. It is not callit Catholik, in respect of vniuersalitie, of tymes, places, & personnes. 162. It hes not vniuersalitie of tyme; becaus that includis antiquitie and perpetuitie, quhilk excludis the nevv crestit sectes of protestants, quhilks hes not bein in the vvarld, before thir 80 Zeires. 163. It hes not vniuersalitie of places, nor spred ouer al; ythervvayes ye particular sectes of protestants, lurking in yeneukes of fevv contreyes, on yis syd of the Alpes, ar not ye vniuersal kirk of God. 168. It hes not vniuersalitie of personnes: for yis qualitie includis perpetual succession of ordinate and lausful Bischops and Pastors; quhilk the Ministers of thir sectes can not schavv in thair Synagoges. 177. & 200. 201. 202. Romane kirk is ye seat of ye Antichrist, and hure of Babilon, sayes: he crafte forrinari of the cheif Antichrist. 198. 199. 200.

### LAVV. 1.

Thay peruert the Enangelical lavv, denying in effect, that it is the lavv of grace. 244.

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## CATHALOG. Mariage. 13.

Mariage is not a sacrament. 414. 416. 420. & 425. It conferris na grace to mariet personnes for thair sanctification and spiritual strenth, to liue ane guid and peasible lyf. 415. Thair is na difference betuix the mariage of Christians and of Iewes and pagans. 419. Caluins lie that S. Augustin callit neuer Mariage a sacramēt. 421. virginitie is not better nor Mariage. 427. Thair ryva lies, that preists forbiddis Mariage, and meates. 424. The band of Mariage may be brokin during the parties lyf tyme. 429. Diuorsement signifies the breking of the band of Mariage. 429. 430. Separat personnes may cōtract nevv Mariage vvith vihers, during thair parties lyf tyme 432 & cxx. Thair haretical indulgences, geving licence to the partie that hes not faltir, to marie againe, and to debar the adulterer (albeit not bund as thay confesse) from this priuilege. 438. Vvha maid thair vovv of virginitie to God, may marie vvithout dispensation: this augmentit the numbre of the fleschlie Ministers of thair Epicuriane Gospel. 439. 427. Thay extend thair indulgences for nevv Mariages to thame vvha takis the cryme vpone thame selfis, agains the first practise of thair Caluinian Gospel. 435.

### Merites.

Thair is na merites of guid yvorkis. 83.

Messe

## O F HERESIES

### Messe. 10.

Christ did nather institut nor say Messe. 298. & 316. The Messe is ane Idol. 297. 298. God is nocht adorit be the halie sacrifice of Christs pretious bodie and bluid in ye Messe. 300. &c. vnto. 313. Christs vnbluidie sacrifice in the Messe, is preiudiciable to his bluidie sacrifice vpon the croce. 222. to. 310. Thay deny, yat Christ is a preist for euer efter ye ordre of Melchisedech, vvha denyis his daylie sacrifice of the Messe. 318. vnto 321. Christ commandit not his Apostles to say Messe. 322. The Apostles sayd not Messe. 333. 334. The Messe is not a sacrifice Eucharistik, or of thankis geving, to praise God for the vvork of our redemption. 336. It is not a propitiatorie or gracious sacrifice for the quik, to obtene to thame from God, al necessaire graces, and benefites spiritual and temporal. 337. vnto 341. It is not propitiatorie for ye remaid of deperit saules, tormentit in purgatorie. 342. 343.

### Ordre. 7.

Ecclesiastical Ordre is not a sacrament, to confer grace for the promotion of lausful pastors, and to giue thame spiritual forces, and authoritie to execut thair charge deulie. 405. Election of Pastors be Prelats is not requirit for thair lausful ordination. 406. Imposition of hands of Bischops, giues na grace, to thame. 407. Thair Mission and sending be lausful Bischops.

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## CATHALOG.

chops giues thame na iurisdiction to execut  
thair office. 409. 410. Extraordinar vocation  
of pastors hes place in the Euāgelical lavy, sayes  
thir vsurpers of the Ministerie. 411. 412. Con-  
firmation of extraordinare vocation be extra-  
ordinar probation be miracles, is not necessaire.  
412. The people transgreis not the preseryuit  
reul of God, vyha heiris and imbraces the ex-  
traordinar Ministers doctrine, vyhorne Christ  
cōmādis to flie, as theifis and throtcutters. 413.

### Pape. 5.

The pape is ye cheif Antichrist. 132. He  
hes not aūthoritie & iurisdiction vpone vther  
Bischops: 119. He vsurpis aūthoritie aboue  
the scriptures. 132. The Concils of Carthage &  
Mileuitane requirit not the pape to confirme  
thair determinations. 115. 116. 117. The an-  
cient Doctors and general Concils, acknavvle-  
git not the primacie, & aūthoritie of the pa-  
pe. 118. 124.

### Peter. 1.

S. Peter vyas neuer in Rome. 104. 105. & 100.

### Penitence. 9.

Penitence is not a sacrament to purge from ac-  
tual sinne, be the grace vyhilk it cōfertis throv  
the bluid of Christ. 257. God onlie remittis  
sinnes, and gaue na charge, pouar, nor aūthori-  
tie to S. Peter, to his vther Apostles, and thair  
lauful successors to remit sinnes in his name &  
aūthoritie. 263. & 274. Penitent sinners suld  
spiri-

## OF HERESIES

confesse thame to God onlie, and not to thair spiritual fathers in Gods staid 266. &c. Thair remaines na temporal paine efter remission of sinnes 271. Sinners can not do penitence, nor mak satisfaction for sinnes 269. Gif men could mak satisfaction for sinnes, Christ had diet in vaine: as thocht he had diet for sinners, that thay might play the vvanter. 270. That satisfaction be restitution of stovven geir and vyrangous possessions suld not be maid, as requiris the libertie of the Euangile of Calvin, and Ministers of his sect. 278. Thair constrainet and infamous publik repentence vvithout pouer to remit sinnes, tending to desperation, and to conquisse saules to Sathan, as maist horrible examples declaris. 279. Publik repentence for priuie and secret sinnes. 283.

### Preisthaid, and preists. 6.

Thair is na external preisthaid in the Euangelical law. 321. 322. Preists ar not yettevv Ministers of the Euangelical law. 326. Christ maid not his Apostles preists to offere the sacrifice of the Messe. 229. 230. Preists ar not constituted in dignitie aboue temporal men. 131. 132. All men ar preists vvithout distinction of spiritual and ministerial preisthaid. 331. 333. Preists ar not spiritual iudges to heir confessions of penitent sinners for remission of yair sinnes. 266.

### Purgatorie 2.

Thair denyel of purgatorie, and prayer for the

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## OF HERESIES

daid, following the auld condemnit heresie, of the Arians. 86. & 211. 212. The Patriarches and vther lust mē's faules depertit before Christ, passit to heauin, & not to lymbus patrum, callit Abrahams bosuine; & that heauin vvas oppinet before Christs passion. 208. 209.

### Sacraments. 7.

Thair is not sevvyn sacraments of ye nery testamēt. 201. Caluins thrie sacraments 235. The tyva vvhilks thay admit, ar nude signes and hes na verievv to confer grace for our sanctification. 104. Thair heretical definition of a sacrament, to be nakit scallis, and bair signes of Christs promissies, vvithout al verievv to put vvs in possession of things, vvhilks thay represent. 225. & 230. The sacraments of the Euan-gelical lavv ar not mair excellent, nor thay of the auld lavv. 226. & 228. Negation of ye vse of the sacraments to confer grace, ex opere operato, for mens sanctification. 241. & cxt. The sacrament of ye Altare, suld be callit the supper of the lord, and na vvayes Eucharistie. 285.

### Scriptures. 7.

Scriptures contenis in expres vvordis, al thingis necessaie to knavv veritie of religion. 74. & c. The Ministers teachis na thing pertening to thair religion, bot that quhilk is contenit expresse in the scriptures. reid vveil & sie ye contraire. 79. Men suld lerne veritie of religion of the onlie scriptures. 18. 19. & 25. Al ye scriptures ar facile and easie to be vnderstand be al men, refutit  
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from

## CATHALOG.

from. 29. pag. to 39. Euerie man and vvoman may reid, expone, giue notes, and lerne ye veritie of religion, be reiding the scriptures, vvithout hearing thame exposit, be the lausful pastors of Christs kirk. 44. 45. & frō 55. vnto. 58. The trevv meaning of ye scriptures is be the particular interpretation of priuat men. 59. vnto. 66. The Canon of the scriptures prescryuit be the Romane kirk, suld not be admitit, lest the manifest passages of sindrie buikes thair of, conuict the heresies of thir nevv dogmatizers. 129. The tipplers of sveit vvyne findis na difficulties in the scriptures at thair esternunes collations 48.

### Sinne. 2.

It is impossible to be vvithout sinne in this lyf. 150. 158. God vvil neuer impute sinnes to the faithful, quhair vvith thay ar infectit al yair lyf tyme. 159.

### Testament. 1.

Thay deny that Christ maid his nevv testamēt at the institution of the sacrament of the Altare, lest thay suld renunce thair heresie, denyand the reale presēce of Christs bluid thairin. 287.

### Traditions. 1.

Ecclesiastical traditions, of Christs Catholik kirk, ar not the vvord of God, nor of auctoritie to establis veritie in religion. 14. 15. & 101. 102.

Tran-

## OF HERESIES Transubstantiation. 2.

Thair is na transubstantiation of the braid and vvyne, in Christs bodie and bluid, maid be the benediction of his omnipotent vvord. 291. The vvord of God, be the vvhilk he maid al things of na thing, hes not vertevv to mak transubstantiation, or to produce greater effects in the sacraments, nor vvhen it is red, or preachit, for knavvlege and instruction. 292.

### Voues. 1.

Men suld not mak voues to God. 238.

### VVord of God. 3.

The vvord of God contenis not twa parties: ane, vvrettin: ye vther, vvvrettin, sayes thir hardie Minifers of Gods vvord. 85. & c. The sufficiencie of the vvrettin vvord, containing al thingis in expres vvordis that men suld belue in maters of faith and religiō. 74. & 95. Negation of ye four degrees of the vvvrettin vvord. 92. & c. reid also ye euident refutation of this negation of ye vvvrettin vvord, be maist necessaire raisons, from ye. 128. page, vnto ye end of the. 7. chaptre.

### Vnction. 4.

Extreme Vnction, is not a sacrament. 401. It conferris na grace for the sanctification and fortification of seik personnes in extremitie of daith, vvhen sathan travellis cheiflie to overcome thame in that last & maist dangerous ba-

## CATHALOG.

taille. 402. Preists ar not administrateurs of  
yis sacrament 403. Prayeres vsit in ye admi-  
nistration thair of be preists, suld not be sayd  
ouer the seik, 404.

The dangerous opinion, tending to ane  
damnable atheisme, of some grosse, vvarldlie,  
and politik catholiks, estimand na cryme to  
ressaue the prophane Communion of the Cal-  
uinists, nor cōsidering that it makis thame par-  
takers of the table of devils. 352. & 356. 357.

The devil maid the Minister a coukald vyhome  
he formit a Minister of a forloppin monk.  
441. God of his mercie reduce him and vthers  
Apostats monkis and freres, to thair coulles,  
for his trevv seruice, to obtene thair saluation  
in ye vnitie of his halie Catholik kirk.

## CORRVPTIONS OF 23.

*passages of the scriptures be the Ministers  
adulterous translations thair of, in thair  
scottis Bible: and the causes vvhy they haue  
corruptit ye same*

1. **I**N the 3. chaptre of ye 2. epistle to the  
Thessal: that thair heresie denyand eccle-  
siastical traditions, be nocht detectit. pag. 15.
2. In the 9. of Zacharie: to hyd the verreve  
of christs pretious bodie and bluid, ressaue  
in the halie communion. 48. 49.
3. In ye 1. chap. of the 2. epist. of S. Peter  
tha



# CORRUPTED

that men perseuue not, that thair particular interpretation of ye scriptures, laurie inuentit, is not the trevv meaning thair of. 62. 63.

4. In the .2. chap. of the 2. buik of the Machabees: to maintene thair heresie agains prayers for the daid, and purgatorie 87.

5. In the 16. chap. of Ecclesiasticus: that thay renunce not thair heresie denyand the merites of guid vvorks. 89.

6. In ye 16. chaptre of S. Ihone: to maintene thair heresie, that Christ teachit be his viue voce al thingis necessaires for trevv religiō. 96

7. In the 15. of the actes: to deny the vvvrettin vvord of God, and that the prelats of Christs kirk, lies not pouar to mak lawves and decretes, for the gouernement and instructiō of thair people. 118.

8. In the 28. verse of the first chap. of S. Luc: to maintene thair heresie agains the immaculat mother of God, vnspout vvith sinne, vvhome thay blasphemie vvas a sinner lyk vther vvemen. 151. 152.

9. In the 42. verse of the same chap. denyand that the halie virgine Marie vvas blissit in hir self, and be the halines of hir avvin godlie lyf. 153.

10. In the 48. verse of ye same chaptre: to hyd the great verrevv of humilitie, vvhilk God respectit in this halie virgine, vvha descendit of the noble race of the kings of Iuda. 153. 154.

11. In ye 9. of Zacharie: to hyd the deliuerance of the patriarches and vthers lust men, in the auld lavv, out of the lymbe of the fathers,

## SCRIPTVRES

callie in the Euangile Abrahams bosome, be  
Christs descension to hel. 207.

12. In the 2. of the actes citit out of ye. 15.  
psal. to impugne the trevv descension of Christ  
in his saul to hel, vvhen his bodie vvas layed in  
the graue. 215. 216.

13. In the first chap. of ye. 1. epist. of S. Iho-  
ne: to maintene thair heresie agains Confessiō  
of sinnes, & remissiō thairof for the same. 267.

14. In the 13. of S. Luc: to maintene thair  
heresie that sinners can not do penitence. 276.

15. In the 26. of S. Math. & 14. of S. Marc.  
to maintene thair heresie agains the reale pre-  
sence of Christ pretious bodie and bluid in the  
sacrament of the Altare. 294.

16. In ye 1. verse of the 5. chap. of Exod. to  
suppresse ye adoration of God be sacrifice,  
vvhilk he cheiflie requiris of his trevv vvor-  
shipers, and thir Ministers of Gods vvord im-  
pugnes. 303.

17. In the 19. of Esaie: to hyd the refutatiō  
of thair heresie agains the external sacrifice of  
the Messe in the Euangelical lavv, vvhilk thay  
cal ane Idole. 327.

18. A corruption of a passage in the 13. of  
ye Actes, be thair fals marginal note. 335.

19. Ane vther of the first of Malachie be  
thair fals marginal note. 341.

20. In the 21. chap. of the 1. buik of the  
kings: to maintene that it is impossible to keip  
continencie, & abstinence from vvysis & vther  
vvemen, certaine dayes before the communion  
and vthers godlie exercices. 397.

21. In the 5. chap. of the epist. of S James  
verse. 14. to suppress the factious of priests. 404.

22. And vther in the same verse: to defraud  
the seik of the prayers, vvhilks shuld be sayd  
ouer thame. 404.

23. In the 5. chap. to the Ephesi: that thair  
heretical negation of the sacrament of Mari-  
age, be not discoverit to the people. 417.

## ADVERTISMENT TO the reiders.

**I** Haue proponit to you, my deir coun-  
treymen, thir former heresies and cor-  
ruptions of the scriptures, that ye may see  
vvhath venemous poyson, thay souk out of  
the Ministers breists, vvhath ressaues thair do-  
ctrine for the healthsome fluid of thair saules.  
Thir seducers transformes thame selfis in  
the habite of ministers of light and veritie,  
and commendis to thame, vvhome thay dis-  
saue, thair scottis Bible for the pure vvord  
of God, vvhilk thay haue corruptit in the  
former, and in mony vther hundreth passa-  
ges, to thair awin lust condemnation, and  
to thairs, vvhath approuis, reids, and belives  
the same, to be the vncorruptit buik, & pure  
vvord of God. S. Ihone thunders in the end  
of his Apocalips, a malediction to al thame,  
vvhath

vvha choppis & chaingis, eikis and paires  
the halie scriptures and thretnis that God  
sal eik al the feirful plagges vvretin in tham,  
to thair greater condemnation, and sal tak  
thame out of the buik of lyf, & out of his ha-  
lie citie. This curs pertenis not onlie to the  
Ministers vvha adulteris the Bible be thair  
adulterous scottis translations, Bot also to al  
thame vvha approuis the same. Thairfore  
I beseik zovv, dissauit people, to burne zour  
corruptit scottis Bibles in the fyre, that zour  
saules be not tormentit vvith the intoler-  
able paines of the fyre of hel. This vvas the on-  
lie caus: vvhy our Catholik Bischops scrood  
the reiding of ye Inglis Bibles, that the cor-  
ruptions thair of, suld not infect thair saules,  
to thair eternal perdition. God of his mercie  
remoue thir plagges from zovv al, & reduce  
zovv to the vnitie of his trevv seruice, for  
his honor to zour saluation, and giue con-  
stancie to al trevv Catholiks, to perseuere &  
vvork thair saluation vvith feir and drea-  
dur of his halie name, in the vnitie and obe-  
dience of his halie Catholik kirk, vvhairof  
onlie, Christ is the haid, and thairfore cur of  
the same thair is na veritie of religion that  
bringis to saluation.

THE

THE TREV V VSE OF  
THE CRVCIFIX VVITH  
a detection of tva calumnious lies  
of ye Caluinolatre Ministers 1. that the  
crucifix, and vther Images of Christs and  
of his Sancts and Angels, ar Idols. 2. That  
the Catholiks adoris thame for thair  
Gods.



A comfortable standart to Catholiks:  
And feirful to Sathan & his supposts.

**I**N passing be the Cruci fix,  
Adore vpon thy knie;  
Necht it, bot Christ vvhome it presents,

VVnb

# VSE OF YE

VVith al humilitie:

For God is he vvhome it vapours,

No Image God can be.

Adore vvhath thevv beholdis in it:

Tak it for memorie,

Caluin dois say that vve transgres,

Ane of the ten commands,

VVhilk bearis, vve suld adore na thing,

VVrocht be grauers hands.

VVe do confirme vvhath he dois say,

And knavvis better nor be,

VVhat difference is of God aboue,

From clay, from stone, or trie.

Bot he, not vve, peruerits the same,

Cleir by the lords intent:

And vve knavv vveil, bot na vvayes be,

VVhat God thairbe haith ment.

For Idols vvath the images,

VVhilkis anise, God forbad

Be this command, of al fals Gods,

VVhilkis gentils that tyme had.

So vvha to Idols dois Compare

# CRUCIFIX

The image of our lord:  
 That he ane fals God is, as thay,  
 Thairto be most accord.  
 VVhat filthie speache, and howv absurd,  
 Apperis this consequent?  
 Is moir nor cleir to euerie one,  
 Of Solid iudgement.  
 Consider than vvith equal eies,  
 VVhat heretiks objects,  
 Gainst vs, vvha be this ansuere heir  
 Thair kneuerie detecls.  
 For nather stek nor stane vvil vve,  
 Do vvorschep nor adore:  
 Bot him vvha is image thay present,  
 VVha sits in beautilie gloire.  
 Than vvhen Ze sie the crucifix,  
 Giue prayse to Christ I say,  
 Ze gund and constant catholiks,  
 In hymnes and cantiques ay:  
 VVha be his figure on the croce  
 Presents vnto Zour eies,  
 His vvoundis, his forme, his passion,  
 Has bluidie sacrifice.

Composet be L. F. S. E. B. C. P.

The vword of the Croce is folie to  
thame vvhaperisis, (*Turkis, leues pagains,  
and heretiks*) Bot to thame vvhā ar sa-  
uet, that is to say, to vvs (*Christian catho-  
liks*) It is the verreyv of God. 1. Cor. 1.  
vers. 18.

God forbid (*says S. Paul*) that I glore  
in any thing, bot in the croce of our  
lord Iesus Christ. Galat. 6. vers. 14.

*Excuse, guid reider, the erreurs  
committit in ye prēting; Con-  
sider the difficultie to prent  
our langage in a strāge coun-  
trei. God Keip zovv.*

Al honor and glore to our  
liuing and gracious God.

FINIS.



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# FACILE TRACTATUS

Concerning, first, one infallible way  
to discern true from false Religion.  
Next, a declaration of the Nature, Num-  
bre, Veruey & effects of the Sacraments  
together vvith certaine Prayers of devo-  
tion.

DEDICAT TO HIS SOVERAINE

Prince, the Kings-Maieslie of Scotland,

King JAMES the Sixth.

By Master Iohn Hamilton Doctor in  
Theologie.

The kirk of God, is the pillar and stone  
of the veritie.

V Who heiris nocht the kirk, let him be counted  
as a Pagan and Publican. Mark. 14.

AT LOVAT

Printed by Andrew Bellin

in the Year M. DC.

VPHEAVV ALD REID THIS BVIK  
vvith proffite, fould implere the assistant  
vvifdome of God, to lerne the veritie of thair  
saluation, and his instruction. be for  
sevv versets of the Royal prophete, in forme  
of a prayer.

**B**lissit is the man, vvhome ze instruct, o  
lord, and teachis in your layv. psal. 91.  
Schavv me, lord, zour vvayes, and teache  
me zour pathes: direct me in zour veritie,  
and instruct me, becaus ze ar God, my Sa-  
mour. psal. 14. Send out zour lichte & zour  
veritie, that thay may conduct and bring  
me to Sion, the halie montaine of zour ca-  
tholik kirk, and to zour tabernacles of  
immortal gloire. psal. 41. Try me, guid God,  
and knavv the affections, and secretes of my  
hart: and sic gif the vvay of iniquitie, be he-  
edde and daidlie sinne be in me; and lead me  
in the vvay of zour eternal veritie. psal. 133.  
Blissit ar thay vvha duellis in zour house  
(zour catholik kirk). For efter this tyt, thay  
sal loue zovv, for ever and ever. Psal. 81.

Amen.

TO HIS SOVERAIN  
PRINCE, THE KING  
Maiestie of Scotland . king James  
the Sixt.

SIRE

**T**H E detbound affection, that God betingnes-  
dret in my hart, and confirmis be his in-  
violable commandiments towards your maiestie,  
hes mouis me to offre to your grace, this little  
traicthise, as a smal tribute, of the frutes I haue  
collectit of my labours this xaire bypast, as the re-  
quell of some of your Maiesties subiects. This I  
present to your grace (my Souerain Prince) in  
signe of my humble subiection to your Royal dig-  
nitie. Resseue this litil offrande, maist graciouse  
prince, with the comfortable eis of your accom-  
plisshment favour towards your humble, loyal, and  
obedient subiects. The king of heauens resseues in a  
gud part the smal offrande of a little denire, that  
the Euangelical widow offrit of hir glaid po-  
ssessie, to his diuine Maiestie, respectand rather  
the humble obedience and affectionat hart of the

# EPISTLE

I offer, nor ye qualitie and quantitie of the obla-  
 tion. Accept wvith lyk fauour, my Souerain king,  
 this final oblatiō presentis be him, vvhā in hart  
 and vvord bes euer remanis, and sal remane to  
 his lyfs end, your Maiesties maist humble faith-  
 ful, & affectionat subiect. It sal not be unprofi-  
 table to giue some vacant houres to peruse this  
 litle vvork; for it contenes the onlie and infalli-  
 ble moyen to accord your lausful subiects, quha  
 ar in dissention, contendaut for verittie of reli-  
 gion; and to reduce thame al in ane peasible  
 unioin in the trevv seruice of God, to thair sal-  
 uation, and to your Maiesties peasible regne: for  
 vvhair God is trevvlie seruit, thair Princes ar  
 deuotlie obeyet. The great Monarche of the vvorld  
 hes constitut you his lieutenant in ane mightie  
 kingdome, and hes designit you to bearesceptre  
 in a throne of a larger, and mair potent impyre.  
 He hes indewet you, amāgis mony vther rare  
 giftes, vvith equik vivacitie of spirit, and soli-  
 ditie of sound iudgement about mony earthlie  
 Princes, to conseane and discerne richt from  
 vvrong, for the gouernement thair of in equi-  
 tie and iustice, to the honor of his diuine Maies-  
 tie, your vvvin comfortable regne, and profic of  
 this people. It sal be agreeable to him, be vvhome ye  
 reigne, and meritorious to your ain saluation,  
 to employ this and your vther rare giftes, to try  
 out,

## EPISTLE

out, vvhilk of the treva contendand parties in  
 your Realme, mainteines ye iust cause in this  
 spiritual debat, and to reduce thame baith to one  
 desirrit vnioun according to the infallible vord,  
 vvhilk I haue set doune in this buik, establisht be  
 the force of manifest scriptures; confirmit be  
 inexpugnable raisons; and continualie practisist  
 in the kirk of God, from Christi dayes, vnto our  
 age, for the reduction of dissanit people in ma-  
 tters of religion, to the salutaire vnioun, and wo-  
 therlis besume of Christi halie Catholik churche,  
 out of the quhilk thair is na saluation. Gif our  
 aduersaire Ministers, vvil remane obstinat in  
 thair particulare opinions, and refuse this iust  
 tryel for the trevv decision of our contencious,  
 be this infallible touchestone, we vvil crave of  
 your Maiestie the lyk benefite, quhilk thay desir-  
 rit, and vsurpit be force of armes, at the first  
 planting of thair pretendit religion. Al thair  
 pulpits foundit thau, libertie of conscience, free-  
 dome to preache the pure vword of God, and re-  
 formation of religion. We request your maiestie  
 maist humblice, to grant to vs your libertie of con-  
 science, and freedom to preache the trevv Eu-  
 gile of Christ Iesus, in the same sinceritie, as  
 weas teachis be the first planters thair of, the fir-  
 sue hundredth yeires efter Christ, and his apos-  
 tles, vve crave reformation of religion, and sal-  
 uation.

# EPISTLE

with our selfs maist vwillinglie thairto; and  
 that, after a manere, vvhilk your Maiestie vvil  
 Iudge to be maist raisonable and conuenient to  
 know perfyttlie, the puritie & veritie of reli-  
 gion, the vvhilk al zelateurs of the trew seruice  
 of God ought to imbrace, as thay suld be desyrous  
 to ressaue thair be, thair eternal felicitie in hea-  
 uen. Our aduersaires men confesse, that this is  
 ye 14. hundreth zeire sen God blisset our coun-  
 trey with the happie and prosperous gouerne-  
 ment of Christian kingis, twa hundreth zeares  
 before France, and foure hundreth before Spaine.  
 King Donald vvas our first Christiā king, vva  
 beand instructit in our Christiā Catholik faith,  
 be some of his awin subiects (vvhilk vvas res-  
 sauit in Scotland, as vvitnessis Tertullian, mony  
 zeires before) send his Ambassadeur to pape Victor  
 (vva succedis ye. 15. to S. Peter in his Cathe-  
 dral seat at Rome) and impetrat of his kalines,  
 lernit and godlie prelats, vva baptiset the king,  
 his vvif, and bairnes, the seconde hundreth zeire  
 of our lord: at vva is exemple his hail nobilitie  
 renuncit thair former Idolatrie, and ressaue  
 Christindome be thair Baptisme, in the bosome  
 of Christi halie, and Catholik kirk. Al the noble  
 successours of this Godlie and valerous king, per-  
 sist with al thair subiects, in the publiک pro-  
 fession of our Christian Catholik faith, vnto  
 your

## EPISTLE

your Maiesties dayes. Our aduersaires dar not be  
 so impudent as to deny, that the pure veritie of  
 Christs Euangile has beine sincerlie preachit, and  
 God trevulie seruit, in some ages of this four-  
 tene hundreth zeires. Constraine thame than,  
 maist gratiouse Prince, to designe this pure ages,  
 and compel baith thame and vs to reforme the  
 service of God, and gouernement of the kirk of  
 Scotland, to the puritie of thaise same ages. VVe  
 prouok thame to this reformation, and craunde  
 your Maiesties power and protection, to exerce the  
 same. VVe tak witnes of God and man, of our  
 sincere intetion, to procure heir be, the onlie trew  
 service of God, your maiesties possible regne, &  
 the aternel saluation of al the inhabitants of your  
 realme. The liuing God, vvhich oderation and  
 trew service is brocht in contempt and trod  
 underfut be the calumnies of our aduersaires,  
 vvhich flailie the peoples hartes, and procure our  
 vnatural banishment, requiris this of your  
 hands. Gif it vvas glorious to your first Christlie  
 predecessour, King Donald, to haue imbracit our  
 Christiane Catholik faith, and to haue establisht  
 throu al his realme the free and publik profes-  
 sion thair of: vvhich glorie sal it be to your Ma-  
 iestie, to restore the same to ye again integritie,  
 as it vvas first professit be your royal Christian  
 predecessors, and al thair faithful subiects? Gif



# **EPISTLE**

It be honorable and profitabie to your Maieſtie  
 to ſuccede to ſa noble and valerious Princes, in  
 their temporal heritage; and to maintene ye ſame  
 againſt the force and violence of al forain enne-  
 mies; VVhat greater honor ſal your Maieſtie reſ-  
 ſaue, to ſuccede to yame in their ſpiritual herita-  
 ge of Chriſts trew ſervice, and to reſtore ye ſame  
 to the avvin ancient freidome, and maintene it  
 againſt ye forces and violence of turbulent mi-  
 niſters of hereſie? Your Maieſtie vvas put in poſ-  
 ſeſſion of this ſpiritual heritage, be the loving  
 care of your deir Mother, vvha cauſt Baptiſe  
 you in the vnitie of Chriſts halie catholik kirk,  
 be a Catholik Prelat, lord Iohn Hamilton, Ar-  
 chibiſhop of ſainct Andres, and Primat of Scot-  
 land, vvha at the ſame inſtant did adminiſtrat  
 to your grace, the halie ſacrament of Confirma-  
 tion. VVhen ze ſal conſider the ſolemnel aith, ze  
 maid to Ieſus Chriſt, be your Godfatheris, to  
 keip his Catholik faith, vvhilk ze reſſauit at  
 your Criſtindome be Baptiſme, and to ſerne God  
 in the union and motherlie boſome of his halie  
 Catholik kirk, renunce and al hereſie, the devvil,  
 and al his vvorkis; I dout not bat your Maieſtie  
 ſal accompliſh this ſolamuel promeſſe, and retire  
 your ſelf out of the bondage of hereſie and here-  
 ticks, and live in the halie union of Chriſts Ca-  
 tholik kirk, as did al your Chriſtian progeniteurs.

Their

# EPISTLE

Their saules regnant now in gloire with their  
 baid Christ Iesus, intercedis for this, before the  
 throne of the living God. Their ardent prayers  
 crani: of his divine Maieslie, the beuinitie in-  
 spirations of the halie Spirit, for your instructi-  
 on in his trew seruice; and to lat you be in vlti-  
 m danger ze stand, professand a pretendis religion,  
 unknowin to Scotland before this. 40. Yeares,  
 neuer professit be any Christian King in the  
 vuarld, to be your Maiesties fief. Helas, sirs,  
 thair is bot one God, and faithfull Baptisme, and  
 vther dies out of any of thir unions, dies for  
 euer to God, and liues to Sathan, to thair eternal  
 perdition: Nether riche nor pure, King nor sub-  
 iect, is exempt from this sentence. Gif Christs  
 pretious bluid has bein fructifull for the instruc-  
 tion of your Christian forbearis in the veritie of  
 trew religion, and brocht shame to ye eternal  
 felicitie of immortal gloire, be his trew seruice.  
 Consider, I beseech your Maiestie, for the love ze  
 auecht to ye honor of your redeンプtur, and vther  
 ze suld haue of your awin saluation, vwhat ze  
 can answere to your souerain and seneca Iudge,  
 vwhen he sal ask of you, in ye day of discussi-  
 on, vwhy ze seruit him not in the vnitie of that  
 faith, vvhilk ze ressus in your Baptisme? Vwhy  
 ze adorit him not, in vnitie of that religion, be  
 the vvhilk, at your Christian predecessors, from

## EPISTLE

King Donalds dayes vnto your age, vvorſchepe  
 his diuine Maieſtie, and obtēit be the ſame, a  
 couronne of gloire in his immortal kingdome.  
 Meditat this deſcriptiō vwith your ſelf: Be cairful  
 to ſeik out the richt way of your antaceſſors: keip  
 one of your eiris to thame, vuba vwith haſard of  
 thair lyfe vvil deſed the inil cauſe of your noble  
 forbears, and maintene ye veritie of yair religion  
 againſt al ye calumnies of yir nevv dogmatizers.  
 And I, vwith al your Maieſties affectionat Ca-  
 tholic ſubiectis, ſal pray the ineffable guidnes of  
 our merciful God, to effectuat al your guid and  
 godlie interpryſes to the honor of his halie names,  
 and to produce the fruities of the ſeid of his hea-  
 uenlie graces, ſavuin in your ſaul, be the ſacra-  
 ments of Baptiſme and Confirmation, to your  
 maieſties avvin ſalvation, & proſſite of his kirk:  
 and ſal ever remaine vwith ane ardent affection  
 of ane trevv, honeſt, louing, and kynd ſcottis hart.

Your maieſties maiſt humble, loyal, affection-  
 nat, & obediēt ſubiect.

Maître Ihone Hamilton Doctor  
 in Theologie, at Bruxelles the  
 10. Aprile. 1600.

Save our king, o lord, pſal. 19. prēvne him in ye  
 bliſſings of your ſuitnes: put vpon his head  
 a couronne of immortal gloire. Pſal. 20.

# CERTAINE

## PRAYERES TO EX- CITAT THE DEVOTION

of trevv and constant Catholike, and to  
augment thair loue & affection towards  
the seruice of God, for thair eternel  
saluation.

*An morning prayer, to be sayd at our vval-  
kening, contening a thankis geving to God  
for our quiet repose the night bypast: and a po-  
rtion of his mightie assistance in al our actions  
in the day to come, to his honor & our saluatiō.*



**I**N the name of the blisit and halie Tri-  
nitie, The Father, the Sone, and the halie  
Spirit, I morvvalkin, & lift my eyes to  
zovv, my gracious God in heavin. vvhair-  
fra I craue your fauorable assistance, confore,  
and support in al my affaires this day to  
come. I thank your diuine maiestie, O maist  
glorious Trinitie, for the soft repose vvhair  
vvith we haue refreschit my vverie bodie  
this night bypast, and for your mightie pro-  
tection agains al my ennemies, visibler and  
inuisibler.

# PRAYERS

Inuifibles: Grant vnto me (O merciful lord)  
that I imploy this day, and al the dayes of  
my lyf, in your feruice to your honor and  
glore, to ye guid exemple of my nychbour,  
and to my eternel faluation. Preuine, ad-  
uance, & contenoVV vnto the end, al my  
guid actions vvith your heauinlie grace.

Gayde me this day, & euer, in the right vvay  
of your halie commandiments. and giue me  
the force to accomplishe the fame: that I be ad  
in the estat of grace during the course of this  
mortal lyf, and preferuit from al daidlie fin-  
ne, may be the vertevv of your celestial  
help. obtene in the vvarld to come the blis-  
sit estat of your eternel gloire, to fing to you  
loyful thankis & prayles, in the blisfit com-  
pagnie of your Sainets and Angels for euer  
and euer. Grant this, guid God. not onlie to  
my self, bot also to al my superiours spiri-  
tuals and temporels, to al my parents and  
freinds, to al my guid doers and giue vvil-  
lers, through Iesus Christ our lord, vvha liues  
and regnes vvith you in vnitie of the halie  
Spirit for euer and euer. Amen.

*A prayer*

## PRAYERS

*A prayer to our guid Angel for his protection  
in al our actions, against the tentations, and  
vvikie inspirations of the evvil Spirit.*

**O** my guid Angel, vvhome my gracious  
God of his guidnes hes constitut to be  
my keiper, defender, and guider in al my  
actions, against al the embuschements and  
incurfions of the infernel spirits of hel, vvha  
trauellis incessantlie be thair craftie inspira-  
tions, to intyse and allure me to followv the  
plaisurs of the flesche, and vaine gloire of the  
vvarld, repugnant to the trevv vvay of my  
saluation. I beseik zovv to be vigilant and  
cairful of my protection, against al thair in-  
uasions: lichten & instruct me be zour guid  
inspirations, in al thingis agreable to the ha-  
lie vvil of my gracious God: Guide and go-  
terne me in the vvay of veritie that lades  
to the gloire of heavvin. Keip me this day  
and euer, baith vvalkand and sleipand, from  
al dangers of bodie and saule: Preserve me  
from al my ennemies visibles and invisibles  
this day and euer, bot cheiflie in the houre  
of my claith: that be zour halie safegarde,  
be zour sure conduite, and mychtie prote-  
ction, I may suffice attene the end of my  
creation, to be pertaker of the gloire of hea-  
uin, re

## PRAYERS

Wm , to sing the honors and prayſes of our  
Souerain lord and God vvith zovv and al  
vthers Angelical Spirits & glorious Sainctsin  
heauin, through Ieſus Chriſt our lord. Amē.  
*A prayer to be ſayd at our ryſing eſter vve haue  
fortified our ſelfis vvith the ſigne of the Croce  
maid vpon vvs in the name of the Father, & of  
the Sone, and of the halie Spirit.*



**I** Ryſe in zour neme, O ſvveit Ieſus Chriſt  
cruciſiet for me, vvha mot raiſe my ſaule  
out of the bed of al impietie and inquitie,  
and neuer lat me ly in the filthines of dauidlie  
finne. Raiſe me (ſvveit Saueour) in ſaule &  
bodie to ſanctifie and extol zour maiſt halie  
name. Dreſſe me euer vp in the eſtate of zour  
heauinlie grace durand al my lyf tyme: that  
through zour faueur and mercie, I may ryſe  
in the laſt day at ze voce of zour halie Angel,  
to the immortal gloire baith of my ſaul and  
bodie, to regne vvith zovv in the Ioy of zour  
diuine preſence for euer and euer. Amen.

*A bedediction & reſignation of our ſelfis to  
God, vvith a recommendation of vvs and al our  
actions to his diuine protection: meit to be ſayd  
at morne and euyin.*

The

# PRAYERS

**T**He beaunlie blissing of the glorious  
Trinitie descend vpon vs this day (or  
night) and remane vwith vs for euer. The  
blissing of God the Father conserue vs this  
day (or night) in ane happie and prosperous  
estate, and remane vwith vs for euer. The  
blissing of our lord Iesus Christ be his halie  
Incarnatiō, Natiuitie, Circuncision, Passiō,  
Ascension, and sending of the halie Spirit, be  
his victorious croce, and verrey of his fyue  
bloudie vvoundis, strengthen vs this day (or  
night) in al halines and godlines of lyf, and  
remane vwith vs for euer. The blissing of  
the halie Spirit be the distribution of his  
beaunlie graces, inriche vs, and prospre al  
our guid actions this day (or night) and re-  
mane vwith vs for euer. The blissing of the  
glorious mother of God; The benediction  
of al the Angels and Saints of heauen, and  
particularlie of our guid Angel; The blissing  
of our parents and spiritual pastors, be vwith  
vs this day (or night) & remane vwith vs  
for euer. O Father of mercie and God of al  
consolation, our Souerain Creator, O Sone  
of God our gracious Redemptor, O halie  
Spirit our inuarr Sanctificator, O glorious  
and maist halie Trinitie vvhoie vve adore  
in vnitie of diuinitie, vve commen d our sou-  
les and



## PRAYERS

les and bodies, our thochts, vvords and deids, our actions and occupations, our trauels and labours, vvith the prosperous successe and fruites thair of, to your guidnes & muchtie pouar. VVe resigne vvs altogider in your handis, and craue maist humblie your halie protection agains al our ennemies visibiles & inuisibiles. Conserue vvs, O lord, in the state of grace al our lyf tyme. Giue vvs a blissit end in your faueur, & bring vvs to the loyes of your heavinlie kingdome, vvhair we liue and regnes blissit in your diuine maiestie for euer and euer. Amen.

### *Ane euening prayer.*

**I**Randre maist humble thankis to your diuine Maiestie, maist gracious God, vvha of your frie mercie hes cōseruit me in health and prosperitie this day, and preseruit me from al danger of bodie & saule; and brochte me to the soft repose of this night, to refresh my tyrit bodie; and recreate my vverie Spirit efter the daylie paines and trauailles of my lausful vocation. Forgiue me, father of al pirie, al my sinnes and negligences, I haue committed this day ather be thocht, vvord, or deid; and particularlie be this. and this, &c. Resfaue me to your mercie, and grant that  
I may

## PRAYERS

I may rest this night in peace and securitie  
vnder the fauorable yvings of your mightie  
protection : defend me agains al the embus-  
chements, incursions, and invasions of al  
my ennemies visibles and invisibles: preserve  
me from al dangers of bodie and saul. Be  
vnto me ane God, ane protector, and ane  
stroung Toure, to saue and defend me agains  
al external forces : For ze ar my rok and de-  
fence, ze ar my refuge and fortresse agains al  
my ennemies: Ze haue bein my mightie pro-  
tector from my mothers vvambe. Gairde  
me vvith the armit compaignie of your halie  
Angels, to expel and debar from me, al the  
vvikit spirits of hel, vvha euer vvarchis for  
my ruine and perdition. Mak me to repose  
soundlie in zovv, in vvhe me reposis, vvith  
great Ioy and tranquillitie, al the Angelical  
spirits and glorious Sainets in heavin: that  
vvhen I tak may corporal rest, my soul may  
euer vvalk vnto zovv, and my bodie be na  
vvayes defylit, vvith ony filthie pollutions,  
nor my spirit inquieted vvith the vanitie of  
ony fals imagination, nor trublit vvith licht  
fantasies of vicious and superfluous dreams.  
Giue to me ane quiet and moderat sleip,  
that na exces tha ros noturis the humeurs of  
my bodie, to moue the vvikit inclinations of

my

## PRAYERS

my evil nature, to consent and commit the iniquitie of daidlie sinne. Grant to me, maist merciful Father, the peassible tranquillitie of this nightr rest, that at my Ioyful vvalkening, I may randre to xovv humble thankis, for my soft repose; and ryse the morne vvith a Ioyful hart, to travail in my lausful vocation, and magnifie zour halie name, to merite efter this lyf, to repose in xovv eternellie, through Iesus Christ our lord, vvha liues & regnes vvith xovv, in vnitie of the halie Spirit, for ewer and ewer. Amen.

*A prayer to be sayd at our down lying.*

**I** Ly down in the name of Iesus crucifiet for me, Iesus Iudge vvith me: Iesus ly vvith me: Iesus sleip vvith me: Sweet Iesus vvalk vvith me, and bring me, in guid health to ye Ioy of the morning. In thy hands, o lord Iesus, I commend my spirit, thou vvhes redemit me, lord God of veritie. Iesus repose vvith me and al this heufald. and bring vvs to the repose of zour gurnel felicitie. Amen, Iesus.

*A general confession of our finnes, vvith an earnest petition of mercie and pardon for the same.*

# PRAYERS

**A** Lmighty & maist gracious God, vvha  
temperats the rigour of your iustice  
vvith the meiknes of your mercie: Ze punisse  
be the equitie of your iustice, al vnpenitens  
sinners vvith the eternel paines of the vn-  
quenchable fyre of hel: And be your sauora-  
ble mercie (vvhiik surpassis al your vvor-  
kis) ze ressaue penitent sinners to ye bosome  
of your heauinlie grace. Ze desire not the  
daith of a sinner, bot rather that he be con-  
uertit from his vvikitnes, and liue eternallie:  
Ze do not onlie desire the conuersion of sin-  
ners, bot also offers thame the support of  
your heauinlie grace, to raise thame out of  
the deip pit of thair iniquities, & callis vpon  
thame vvith this sveit voce of thair releif:  
Come to me al ze vvha labours and ar bur-  
denit, and I sal refresche zovv. I maist vvrat-  
chit and miserable sinner, prostrats my self  
and castis me down, at the feet of your mer-  
cie, and accuses me of al the greuous finnes  
and iniquities, that I haue committit al my  
lyf tyme against your diuine Majestie: I accuse  
my self, and confesis in presence of your  
Angels, that I haue maist ingraillie offendit  
your gracious guidnes, be my vngodlie and  
sinful lyf: I haue preuokit zovv to Ire and  
indignation be ye monifauld iniquities of  
my

# PRAYERS

my greuous offences, in thocht, vvord, and  
deid, and speciallie be, &c. (*accuse thy self  
beir of al the particular sinnes, vvhairof thou  
findesthy conscience guiltie*). Of thir and al vther  
sinnes, of the vvhilks the Deuil, the flesche,  
and the vvarld may accuse me in the feirful  
day of zour seuerer iudgement, I accuse my  
self & acknavvleges my hideous crymes: I  
craue zovv maist humblie pardon of yamie,  
for zour halie names saik. Haue mercie on  
me, O gracious God, and forgiue me al my  
offences; Entre not in iudgement vvith me,  
nather randre to me according to my ini-  
quities, bot haue pitie on me sicand to the  
refuge of zour infinit mercie. Accuse me not  
O lord, in zour surie, nather punishe my sin-  
nes in ye vvraith of zour ire: Bot chastise  
me neiklie vvith the vvand of zour fath-  
erlie correction. Turne to me O lord, and de-  
lyuer my saul from al my iniquities, and  
saue me for zour mercies saik. Remembre  
not, O lord, ye offences & ignorancis of my  
youthaid; bot purge my saul from the filthe  
of al daidlie sinne. Creat in me, O God,  
a pure and cleine hart, and renevv in my bou-  
als the beautifulnes of ane vpricht spirit.  
Confort my desolat saul vvith ye presence  
of zour heauinlie grace, and randre to me  
the

# PRAYERS

the ioy of your halie Spirit. Despyse not, good lord, the sorowfullnes of my contrit hart, and reiect not me, the vworkmanship of your avvin hands. Spaire me, O God, for ze ar my Creator; Haue pitie on me, for ze ar my Redeemptor. Haue mercie on me, Sweet Iesus, as ze had mercie of the penitent Publican: and grant me the lyk grace, as ze did to ye Canaanite: Luke vpon me deplorand my greuous sinnes, vwith the lyk eies of your pitie, as ze lukit vpon S. Peter deplorand his sinne in the birternes of his hart: Gae me sik aboundance of lamentable tearis to beuail, and vvasche avway the iniquities of my sinnes, as ze gaue to him to lament and tak avway his greuous offence: Behauld me vwith sik pitiful eies of your mercie, as ze lukit vpon the penitent Magdalene, vwhen scho vvasche your blisfit feit, vwith the salt tearis of hir sorowful and contrit hart. Rescuae me, O lord, returning to your fatherlie mercie, as ze rescauit the forlorne sone, vwhen he returnit to the faueur of your heauinlie grace; and for the merites of your bitter daith and passion, put vpon me the riche garment of iustice and righteousness: rescuae me in your familie, and nouris me vwith ye spiritual fluid of your heauinlie graces and

# PRAYERS

and vertevvis, that efter this lyf, I may be  
 reffauit to the delicious banquet of your  
 Saints and Angels, vvhair I may prayse  
 your halie name, and thankzovv for al  
 your benefites and bontiful giftes, for euer  
 and euer, Amen.

*A prayer before the communion.*

**O** Sone of God Redempter of the vvarld  
 vvha commands vvs in your Euingile  
 (Ioā. 6.) *to labour for the meate, not that perissh,  
 but that remanes to lyf aternel:* and to the end  
 vve erre not in this vvork of our saluation,  
 we hane schavvin, *that this meate is the braid  
 of lyf that descendis from heauin, and geuvis  
 lyf to the vvarld; and that this braid is your  
 auuin self, vvha come down from heauin for  
 our redemption:* Ze promise that vvha sal eat  
 of this braid, sal hane lyf euerlasting: Ze say O  
 lord, I am the lviing braid, that gif ony eat of  
 this braid, he sal lve for euer: and the braid that  
 I sal giue to zovv is my auin flesche, vvhilk  
 I sal giue for the lyf of the vvarld.

Great and gracious is your guidnes, O lord,  
 vvha hes preparit for vvs this heauinlie ban-  
 quet of your pretious bodie and bluid, to  
 nouris our saules and bodies to immortal  
 gloire. VVithout this heauinlie fuid na man

can

# PRAYERS

can obtene lyf eternel; for ze haue pronuncit  
this irreuocable decreete: *Except ze eat the  
flesche of the sone of man, and drinke his bluid,  
ze shal not haue lyf in you.* (Ioan. 6.) *Vvha eat-  
tis my flesche and drinkis my bluid, he shal liue eter-  
nel, and I shal raise him (to gloure) in the last daye:  
For my flesche is trewlie giuen; and my bluid is  
trewlie drinke: vvha eatis my flesche, and  
drinkis my bluid, remanes in me, and I in him.*

Thur ar your cōfortable promissis to al thame  
vvha reiaues this halie sacrament of your  
preious bodie and bluid vvorthelie, vvith a  
clein cōsciēce. O fontaine of lyf, O authour  
of al grace, and God of al consolation, I be-  
seik your gracious guidnes, to admyt me to  
your heauinlie table of this halie sacrament,  
and mak me to reiaue vvorthelie your pre-  
tious bodie and bluid (contented vvith the same)  
vnder the external formes of bread & wyne)  
to my eternel saluation. Giue me trew  
faith to belieue that vvhilk your expres vvor-  
dis bearis, albeit it surpasse my external sensis,  
and the capacitie of my natural iudgement.  
Inflamme my hart vvith an earnest desire  
to reiaue the same, vvith al cleines and pu-  
ritie of lyf. Giue me the nuptial garment of  
innocencie, that I may be partaker of this  
heauinlie fuid, vvith a great feir and obe-  
dience,



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dience, vvith ſa great humilitie and conti-  
nencie, vvith ſa great peace and charitie,  
vvith ſa great diſpoſition in al godlie ver-  
ties, and ardent deuotion, as ſhalbe expedient  
for your honor and glore, and my eternal  
ſaluation. Cleithe and adorne the nakednes  
of my ſaul, vvith the riche garment of your  
merites and vertewes. Illuminat the eyes of  
my mynd, that I may ſie the beautifulnes,  
of this celeftical fuid; as ze did oppen the eyes  
of your twa diſciples, to lat thame knauv  
you, be the breking of yis consecrat braid  
in AEmaus. Purgethe ruſſe of my hart, that  
I may reaſt the ſappe, and gouſt the ſweetnes  
of this celeftial fuid; and tak al my plaiſu-  
res in this maiſt delicious nouriture of my  
ſpiritual lyf. Transforme me, O lord, ſa liuelie  
in the heauinlie qualities of this glorious fu-  
id, that be the vertevv thair of, I may ryſe in  
gloire of bodie and ſaul at the laſt day, in the  
bliſſit compaignie of your glorious Saints  
and Angels, to honore and prayſe you, my  
ſweet Redempteur, vvith the Father, and  
the halie ſpirit. in your celeftical kingdome,  
for euer and euer. Amen.

*A prayer to honore the halie hoſtie.*

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# PRAYERS

**O** Sacred banquet, vvharin Christ, God and man is contented and ressaues; the memorie of his passion is renevveth; our saules are replenished vvith graces; and the gage of the future gloire is gevvin to vvs: Blisse be ze my gracious god for euer. Amen.

## *A prayer at the reception of the halse Communion.*

**I** Adore zovv, (svveit Iesus Christ crucified for me. I am not vvorthie (o lord) that ze sould entre vvithin the Cabinet of my saub Box ze, Gracious God, vvha has sayd, *vvha eatis my flesche and drinkis my bluid, remaines in me and I in him: and I shal raise him at ye last day to immortal gloire: (Joan. 6.)* Be mercifull to me miserable sinner, be this reception of zour pretious bodie and bluid, and grant that I tak'it, not to iudgement of condemnation, bot (for zour mercies sake) to remission of al my finnes, and to my eternal salvation. *In our hands, o lord, I commend my spirit, ze have redemit us lord God of veritie. (Psal. 30)* Amen.

## *A thankis geving efter the halse communion.*

**I** Rendre to zovv most humble thankis (svveit Iesus Christ) that it hath plaisted our gracious guidnes, to refresche me this day

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day, at your halie table, vwith the heauinlie  
 fluid of your pretious bodie & bluid, vvhilk  
 ze offrit vpon the Croce for the pryce of my  
 redemption: I besek you for the merites  
 of your dolorous daith and paissiō, to vwork  
 in me, be this halie communion, the gloire  
 of my saul and bodie to my æternel salua-  
 tion. Ze haue sayd, O lord, *vuba eatit my  
 flesche and drinks my bluid remaines in me, and  
 I in him: (Ioan. 6.)* O fruitfull communiō, that  
 makis this heauinlie coniunctiō betwix God  
 and man. Remaine in me (*o lord*) and be the  
 reception of this halie sacrament, conioine  
 me vwith you in sa strait ane vnion, that I  
 be incorporat in you and maid flesche of  
 your flesche, and baine of your baines. Re-  
 maine in me, Christ Iesus, baith God and  
 man, to enriche my saul vwith your inesti-  
 mable merites, and aboundāt graces of your  
 spiritual trefor. O sone of God, in vvhais  
 hands stands lyf and daith, and in vvhome  
 vve haue our being, lyf, and motion, ze haue  
 sayd of your self; *As I liue be t'e father, vuba  
 bes sent me; he vuba eateth me, he sal also liue be  
 me:* Grant vnto me maist gracious God, that  
 as be your infinit guidnes I haue eatē you,  
 be this sacramental communion of your  
 pretious bodie and bluid, sa I may ressaue  
 my

# PRAYERS

my spiritual lyf of yovv, and live the remanent of my dayes, baith in yovv, and be yovv; that my faul live to yovv be grace in this vvarld, and in gloire of your diuine presence in the vvarld to come. Amen.

*A deuot prayer conforme to the seuin comfortable vvordis, that our lord Iesus spake nalis to the Croce, creuand the pretious vertevvis thairof for the ornaments of our faulles, and to suppressse in vvs, the seuin contraire daidlie finnes and branchis thairof.*

**O** Souuerain Lord Iesus Christ, vvha is halie actions suld be our instructions, to imitat the same in our lyfis and conuersations. Ze sayd at the heure of your daith, nalis vpon ye croce in your tendre hands & feet, and vvoundit in your pretious syd, seuin cōfortable vvordis, vvhiiks al trevv Christians suld haue ay fixie in thair thankful myndis and hartes, and practise the vertevvis thairof. in the gouuernement of thair lyfis: I beseik zovv, maist suet Redempteur, to forgiue me al my offences be the vertevv of thaise seuin maist halie vvordis, and to represe in me the iniquities of the contraire seuin daidlie finnes: that I neuer offend your

## PRAYERS

diuine Maieſtie, be pryde againſt humilitie; be Ire againſt clementie; be Inuie againſt loue and charitie; be Sleuthfulnes againſt diligence in your ſeruite and deuotie towards my nigh-  
 boures; be gluttonie againſt temperancie; be Lichurie againſt continencie and chaſtities nor be Auarice, vvhiſk is the rut of al vvikit-  
 nes, againſt the profitable vertew of bountiful liberalitie. Ze praye for thame, o lord, vvha  
 nall ſee vs on the Crosse, ſaying in the fer-  
 ueur of your charitie: *1. Father forgive*  
*thame, for they know not vvhat they do:* Giue  
 me lykvvayes the grace, to repreſſe in me al  
 hatred and vvégeance againſt my ennemies,  
 and to forgive al thame vvha hes offendit  
 me ather be vvord, or deed, for the great do-  
 lours ze ſufferit maſt patientlie, to conioine  
 vs al in trew loue amangis our ſelfe, and  
 to beane in you, vvha is the abundant  
 fontaine of al ſeruent charitie. Ze ſayd alſo  
 to the penitent thief crucifiet on your ſide;  
*2. Thou ſal be this day vvith me in paradife:*  
 Grant to me lykvvayes ſic a penitent hart  
 in this lyf, that in ye houre of my daith, I  
 may reſſaue that comfortable vvord of your  
 mouth ſaying to me; this day thou ſal be  
 vvith me, in the loyful plaiſours of my pa-  
 radife in heauin. Ze ſayd thridlie to your deir  
 mother

# PRAYERS

mother, vvha is hart vvds perfit vvith  
 svord of dolours, behaulding your bur  
 sone, hinging vpon the Croce. recommen-  
 dand to hir your belouit disciple S. Iohn  
 3. *¶ Voman behauld thy sone; and againe ze re-*  
*commend him to him sayand, Behauld thy*  
*mother;* Grant me lyk vvayes pitiful saueour,  
 that in al my tribulations and anguises, I be  
 recommendit to your deir Mother, and to  
 the secours of hir halie prayers, and that I  
 euer reuerence hir, as the mother, and prin-  
 cipal patrone of al yame vvha desyris your  
 support in thair afflictions, by hir maist halie  
 intercession. Fourtlie in the middis of your  
 maist cruel torments ze presentie ane maist  
 humble prayer to your eternal Father, say-  
 and, 4. *My God my God vvhy bes thou left*  
*me,* help me o heauinlie Father indurand sa  
 great torments in my humane nature for  
 the redemption of mankynd. Giue me lyk  
 vvayes the grace, that in tymes of my dis-  
 tres and tribulations, I lift my saul to you,  
 and say vvith al my hart: My God my God  
 haue pitie on me, giue me patience in my ad-  
 uersitie; giue me confort in my tribulations;  
 giue me constancie to depend vpon the in  
 al my miseries and afflictions, and for your  
 halie names saik, delyuer me vvhome ze  
 haue

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haue redemit vvith the price of zour avvin  
 bluid. 5. Ze sayd fyfelie vvith ane lamenta-  
 ble voce, *I haue thirst*: Be this vvord ze de-  
 clarit zour maist ardent desyre of the salua-  
 tion of al mankynd. Grant me lykvvayes,  
 O heauinlie fontaine of al graces, that I haue  
 euer me ardent thirst to drink of the vvater  
 of lyf, vvhilk springis out of the cleir fon-  
 taines of zour maist pretious vvoundis.  
 VVhen ze randret zour saul to the Father  
 vpon the Croce, and diet the corporal daith,  
 to giue vvs æternel lyf, ze recommedit zour  
 Spirit to his fatherlie protection sayand:  
 6. *In zour hands, o Lord, I commend my Spirit*:  
 Grant me lykvvayes grace, that I may say to  
 zovv in the houre of my daith; 'In zour  
 hands, svveit Saueour, I commit my saul;  
 ressaue it to mercie: tak it in zour michtie  
 protection; and giue charge to zour halie  
 Angels to conuoy it, to the euerlasting repo-  
 se of zour heauinlie kingdome. The seuint  
 and last of zour comfortable vvordis vpon  
 the Croce, vvas: 7. *Consummatum est, it is con-*  
*summat and endit*: Be this svveit vvord ze did  
 declare, that ze had perfytit and endit the  
 merciful vvork of our redemption, be zour  
 corporal daith and bluidie sacrifice vpon the  
 Croce, and had put final end to al the tra-  
 uailles

## PRAYERS

uailles, paines, and dolours, that vvar neces-  
 saires for mans saluation; and sa vvith great  
 Ioy in the middes of zour torments, ze rai-  
 dret zour blisseit Spirit to God zour Father:  
 Grant to me lykvvayes, O merciful Sateour  
 that in the end of al my paines and trauail-  
 les, I am to indure in this miserable lyf, I  
 may heir zour Ioyful voce confortand me,  
 and sayand to my saul, in the houre of my  
 daith; Come to me my belouit creature,  
 vvhom I redemit vvith the price of my  
 bluid, nowe is the houre, vvhair in I haue  
 determinat to put ane end to al thy paines  
 and miseries, and mak the partaker of the  
 æternel Ioy of my heauinlie kingdome;  
 vvhair shovv vvith my Saints and Angels,  
 sal inioy the perpetual fructiõ of the glorious  
 Trinitie, vvhairin sal consist the vnspeika-  
 ble Ioy of thy æternal felicitie, to loue and  
 magnifie the blisseit name of thy merciful  
 God, for euer, and euer. Grant me this, O  
 svveit Iesus, for the merites of zour dolorous  
 daith and passion. Amen.

*Ane deuot oraison of S. Thomas Aquinas, con-  
 tenand a petition of al necessaire vertewis,  
 to lead ane godlie and vpricht lyf.*

**G**Rant to me Merciful God to desyre ar-  
 dentlie



# PRAYERS

dentlie, to seik out vvislie, to knauv treulie,  
 and to accomplis perfaitlie al thingis agree-  
 able to your heauinlie vvil, for the praise and  
 gloire of your halie name. Dispose, O lord,  
 the hail estate of my lyf, and giue me grace  
 to vnderstand al, vvhilk ze require that I  
 shuld do: and giue me the force to execut the  
 same, as it becomis and is expedient for the  
 health of my saul. Grāt to me, my lord God,  
 that I fail nauvayes in the prosperities and  
 aduersities of this mortal lyf, that I nather  
 become proud and presumptuous in the one  
 nor be confortles and desperat in the vther:  
 that I euer moderat my self, to giue you  
 maist humble thankis in al prosperitie: and  
 keip constant patiēce, in al aduersitie: That I  
 reiose in nathing bot in that, vvhilk bringis  
 me to you; nor be sorouful for ony thing  
 bot for that vvhilk dravves me from you;  
 That I nather desire to plaife, nor feir to dis-  
 plaife ony vther bot you: Lat al trāsitorious  
 thingis be vile and contemptible to me, in  
 comparaision of you: and mak al thingis  
 deir and pretious to me that appertenes to  
 you, and your self, O Lord, mair pretious  
 nor thame al. Lat al foy vvithout you be  
 displaisant to me, and that I desire nathing  
 bot for your cause, and as it shal tend to your  
 honor

# PRAYERS

honor and gloire . Mak al sortes of paines & trauailles, O lord, delectable to me; that I sal sustene for xovv ; and al quietnes and repose displaisant and noysome to me, that I sal tak vvithout xovv . Grant to me, O Lord, that I dresse cōtinoualie my hart directlie to xovv ; and gif I fail at ony tyme of this, giue me the grace to recompense the salt vvith ane earnest sorowfulnes of hart, & firme purpose to amend the same . O gracious God, mak me humble vvithout fiction; obedient vvithout contradiction ; pure vvithout defection; chaste vvithout corruption; patient in al tribulation, and to suffre painful trauailles, vvithout murmuration; loyful vvithout dissolution; sad vvithout deiection; Rype vvithout heauines ; Agile and quik in xour seruice vvithout lichtnes and distraction of mynd . Feir and vvithout desperation, trevv vvithout doublenes ; vvorking guid vvithout presumptiō ; correcting my night beare vvithout elation or proudnes of mynd ; to edifie and instruct him be vvord and guid exemple of lyf, vvithout simulation . Grant to me, O Lord God a vigilant and constant hart , that na sleuthfulnes nor curious cogitation vvithdrawv it from xovv . Giue me a noble hart, that na vnvvorthie affection nor basse

# PRAYERS

basse desire of vvardlie thingis, dravv it down  
 from zovv, efter the vaine plaisours thairof;  
 Giue me me vpricht hart, that na finisrous  
 intention detourne it from the richt vway:  
 Giue me a valerous and inuincible hart, that  
 na tribulation can brek or ouerthravv: Giue  
 me a frie hart, that na peruersit nor violent  
 affection may randre it captiue. Grāt to me  
 maist gracious God vnderstanding to knavv  
 zovv; diligence to scik zovv; vvisdome to  
 find zovv; lyf and conuersation to please  
 zovv; patience and perseuerence to abyde  
 zovv constantlie; ferme trust and trevv con-  
 fidence to embrace and comprehend zovv  
 to the end. Grant me grace to be perfitt be pe-  
 nitence vvi<sup>th</sup> the paines of zour halie Cro-  
 ce: vvitchase vpon me, that in the vway of  
 my peregrination on earth, I may vse zour  
 syver benefites be grace, and in my patrie of  
 zour heauinlie kingdome I may haue the  
 fruition of zour perpetual Ioyes be gloire;  
 vvhair ze liue and regnes, God blissit, for  
 euer and euer. Amen.

## *A prayer for the King.*

**O** Souerain Lord God, vvha gouernis the  
 temporal estate of earthlie kingdomes, be  
 temporal princes, vvhome ze haue constitut  
 zour Lieutenants in dignitie and auctoritie  
 ouer

# PRAYERS

ouer zour people, to gouerne thame in equitie and iustice: VVe besek zour diuine Maiestie, in vvhais hâdis dois stand the hartes of al kings and Princes, to luke vvith the eies of zour mercie vpon our king, & blisse him, his generous vvyl, and bairnes vvith ye fruites and graces of zour heauinlie benedictions, that he may be agreeable to zour diuine Maiestie, and inioy ane lang, and prosperous regne, to zour honor, his confort, and vveil of his subiects that baith in him and thame, ze be glorified, as the onlie autheur of thair blisfit and prosperous estate. Illuminat his mynd vvith the bricht licht of zour eternal veritie: Kendle his hart vvith ane ardent flamme of zour trevv seruice to adore zovv, as his Christian progeniteurs did, in the vnitie of zour Cacholik kirk, thir fourtene hûdredth zeires bygane. Give to him affectionat and louing hartes, of faithful and obedient subiects, in d preserve him, from the seditious conspirations of al factious personnes; speciallie of thame, vvhaiis tyrie toungeis seruis for trumpets of sedition, and steales the peoples hartes be thair calumnious lies, from the devv obedience of thair souerain Prince. Brydil thair railing toungeis: Dissipat thair vvikit counsils: Discover thair secret con-

# PRAYERS

conspirations: suppress their seditions factions. repress their factious interprises. Keep your annoynted seruiteur vwith ye sure garde of your halie Angels. Establis his peassible regne in Iustice and godlines, that he may be a planter of your trew seruice: and exstirper of heresies; a dostroyer of schismes; a reuarder of vertew; a punisher of vices; a deliuerer of ye oppressed; a protector of ye innocēt. A comforter of ye vvidow; a father to ye fatherles; and helper of the pure. Alsist him, maist gracious God vwith the forces of your halie Spirit, that he may merite be his godlie Iyf, and richteous gouernement, to liue mony and Ioyful dayes, to possede al natiōs that appertenit to him. be right of Royal bluid, in great peace and tranquillitie: and re Take for his temporal Diademe in the end, an æternel couronne of gloire, to extol you, Souuerain king of kingis, glorious in your Saints and Angels, God blissit and halie for euer and euer. Amen.

The rest lyes vnprentit, for Layk  
of moyen.

William Strock  
William Strock



THE  
ARGVMENT OF  
the first chaptre.

*That diuersitie in Religion is of Sa-  
than, and bringes to damnation, as  
the unitie of trew Religion is of God  
and bringis to saluation. Sect. 1. 2.*

*The infallible reule to discerns trew  
from fals Religion, is to learne it of  
the trew kirke of God, as the trew  
schole, quhairin onlie Christ teachis  
al veritie be his halie spirit: di-  
uers confirmations of this reule.*

*Sect. 3. 4. 5. 6.*

*The assurance that men erri not, voha  
imbrasis the doctrine of the trew  
kirke of God, and belieses in the  
kirke teachis & belieses: that they  
onlie serue God trewlie, and has the  
trew meaning of the scriptures:  
that al Christians shuld reforme  
their doctrine according to that*

# A REVL TO KNAY.

*the kirk of God teachit in the first  
ages next to Christ and his Apostles.  
Sect. 7. 3.*

## THE I CHAP.



Tis notortouslie knau  
in, that the diuerfitie  
of Religion amangis  
Christians, is the vwork  
of Sathan, to bring  
dissauit men, through a fals opinion  
of trevv religion, to xternal dam-  
nation.

Ephes. 4  
v. 5.

For as thair is onlie *one* God, *one*  
*Faith*, *one Baptisme*, sa thair is onlie  
ane trevv Religion, vvhilk containis  
the trevv seruice of God, to ob-  
teine the immortal glorie of heauen,  
vvhilk is the final end of mans crea-  
tion. Thairfore al the professours of  
al vthers pretedit religions, vvhilks  
ar in greate numbre in this mi-  
serable aage, and repugnis to the  
trevv religion, vvhilk is onlie ane, ar  
fals vvorschippers of God, and in the  
vvay of thair iust damnation, nocht

vviij

# TREV RELIGION.

vwithstanding that Sathan be his ministers, hes perswadit to euerie ane of thame, that thay ar trevvlie instructit in the veritie of thair saluation, and illuminat vwith the bricht licht of the Euangile. This is the craft of this auld and rusit serpent, ever to dissaue through a fals pretext of knauledge and veritie, as he did our first parents, Adame and Eue.

Gen. 3.  
v. 5.

Gif Christians vvha ar diuidit be diuers sectes of contrarious religions, vvald set asyd al disordinat affection towardis thair preiudgit opinions, and cal vpon the spirit of God, that be his heauinlie inspirations, he vvald steir thame vp to searche seruentlie, asist thame to find out, and incline thair hartis to imbrace this onlie ane religion, vvhilk bringis to æternel lyf; thay micht easelie try out, and knaue the same, to imbrace the vnitle thair of for the trevv seruice of God, vvhilk onlie brings to saluation. Al the Angels and Saints of heuin, vvha reioys at the conuersion of sinners, requyris this of thame for the honor

Luc. 23  
v. 10.



Concil. quhilk Concile assitit S. Augustine  
 Cartha. vvha proponis the same Catalog of  
 3. Canō Canonik scriptures in his buik of  
 47. Christiane doctrine, and nombriis  
 S. Aug. thir buikes, vvhilks the Ministers re-  
 lib. 2. iectis, amangis vthers Canonik and  
 cap. 8. authentik scriptures cōprehendand  
 de doct. Christi. Baruth vnder the title of Hieremie,  
 as he vvitnessis in his xvii. buik  
 of the Citie of God. I leaue to the  
 Iudgement of al trevv Christians  
 S. Aug. vvha vvald be sauit be the reuerence  
 lib. 17. thay suld beare to God and to his ha-  
 cap. 33. lie scriptures, to consider vvhidder  
 de Ciuit. vve Catholiks dois rather reuerence  
 Dei. the Maiestie and authoritie of the  
 vvrettin vvord of God, vvha ressa-  
 uis for the veritie of our saluation al  
 the buikes of the neu and auld Tes-  
 tament, not reiectand nor chaingand  
 ather buik, Chaptre, verse, vvord,  
 sillabe, or lettre thairof: and admit-  
 tis thame, baith in thair original lan-  
 gage and as thay haue beine faithful-  
 lie translatit be S. Hierome xii. hun-  
 derith zeares syn, & dar not presume  
 to mak ane vther glose or interpre-  
 tation of the same nor hes beine  
 teachit

teachit be the vniforme consent and vnitie of doctrine of al the Antiquitie from the Apostles dayes: or than thir nev dogmatizars vvha reiectis mony buiks and fragments of the scriptures as vve haue schauin; vvha peruertis be thair fals translations mony hundredth passages of the Bible, vvhairof I haue remarkit some as occurris in this treatise; vvha eikis and pares be chopping and chainging of vvordis, sillabes, and letters, as thocht the Bible vvar a profaine buik to be correctit at particular mens fantasies; and vvha intrudis thair auin gloses and priuat interpretations vnknauvin to the vvarld before this aage, for the trevv meaning of the scriptures and puritie of the vvord of God? The dreidful day of Iudgement vvil declare this to thair great confort vvha ar instructit in the richt vvay, and to thair xternal damnation vvha trough a fals opinion of the veritie reffauis the scriptures as thay ar adulterit be the dissaitful dealing of proud heretiks.

The

The vnnvrettin vvord of God  
 vvhilck thir nouateurs denyis, is al  
 that vvhilck this vniuersal kirk tea-  
 chis be the viue voces of hir lausful  
 pastors and prelats, or decretis be  
 hir deulie conuenit and lausful Con-  
 cils, for the establisshing, confirma-  
 tion, and conseruation of vnitie in  
 faith and religion amangs al Chri-  
 stian nations, and for the repression  
 and extirpation of al contraire here-  
 ses, vvhilks Sathan savvis be his Mi-  
 nisters to infect saules to perdition.  
 This vnnvrettin vvord of God is  
 prouin be fothr cheif degrees yairof.  
 The first is the doctrine vvhilck our  
 lord Iesus teachit be his viue voce to  
 his auin Apostles and vthers of the  
 people, of the vvhilck he pat neuer  
 ane vvord in vvret. The secund is  
 the doctrine of his Apostles preaching  
 the Euangile be thair viue voces  
 throvv al the vvarld, vvhaiss ser-  
 mons ar not extant in vvret; also  
 thair decretes and constitutions con-  
 cerning baith the refutatiō of here-  
 sies rissin in thair dayes, and for the  
 confirmation of the Catholik faith,  
 and

and gouuernement of the kirk: The Thrid is the definitions, decisions, determinations, and decretes of general Concils, against the peccient doctrine of proud and dislaifful heretiks, vvhom Sathan raisis in findrie ages to bryk the vnitie of faith be thair fals doctrine, and to trouble the peacible gouuernemēt of the kirk vnder the authoritie of ane external haud, be thair seditious sectes & schismes. The fourt is the vniforme doctrine of al the laiful pastors & prelati cōcerning the treu interpretatiō of the scriptures, against the adulterous doctrine of dissauand heretikis. The confirmation of thir haides sal be mair nor sufficient to impugne this dānable heresie of the sufficiencie of the vvrettin vvord, as thoche men suld belieue nathing in maters of saluation, bot that vvhilke is contentit in expres vvordis thairin. First vvha dar deny bot vvhat-someuer Christ Iesus teachit vvas the infallible vvord of God? bot his sermons, be the vvhilks he instructit the people, vvar neuer vvrettin, S. Luc  
 schauis

schauis that Christ Iesus teachit the multitude of the people sayand of him, *Et sedens docebat de nauicula tur-*

Lue. 5.

V. 3.

*bas .i. And sittand he teachit the multitude out of the schip: Bot S. Luc. hes*

not put a vvord of this doctrine in vvret, and zit he testifies, that this same doctrine vvas the vvord of God; for he sayes that the people ru-

Lue. 5.

V. 1.

*schit vpon our Saueour, vt audirent verbum Dei .i. that thay might heare the vvord of God. This vvvrettin*

doctrine of Christ Iesus, vvhiik the Euangelist callis *the vvord of God*, is mair nor sufficient to proue, that thair is ane vvvrettin vvord of God. na les necessaيرة formens saluation, nor that vvhiik is expresse contenit in the vvrettin vvord: As vvas also our Saueours doctrine vvhiik (as S. Luc vvitnessis in the

Act. 1.

V. 1.

*Actes) he taught efter his resurrection the space of 40. dayes schauand him self to the Apostles, Et loquens de regno Dei .i. and spaikand of the kingdome of God. VVhair ar thir preachings of our Saueour vvrettin, concerning the kingdome of God? VVrettis S.*

Luc

Luc ony point of thaise things  
 vvhilks Christ taught of the kingdo-  
 me of God? Lat the Ministers ather  
 produce thir preachings of Christ in  
 vyret, or than confesse thair abusing  
 of the people teaching this detesta-  
 ble heresie, that thair is na vnyvret-  
 tin vvord of God. Some of *thir rust*  
*and fraudful vworkers* (as the Apostle  
 callis men of thair craft) preuinand  
 the force of this raison, answers that  
 albeit Christ vvret not him self, zit  
 he taught al things necessaire for  
 mens saluation to his Apostles, and  
 left thame the chaige to vvret the  
 same: Of this thay infer thair nega-  
 tion of the vnyvrettin vvord. This  
 is ane vaine subterfuge, and it con-  
 tenit tua heresies repugnant to the  
 scriptures. First it is fals that our Sa-  
 neour teachit al things necessaires  
 for mens saluation to his Apostles,  
 for he sayes the conwaire him self in  
 thir plaine vvords. *Adhuc multa ha-*  
*beo vobis dicere, sed non potestis portare*  
*medo: Cum autem veneris ille spiritus*  
*veritatis, docebit vos omnem veritatem*  
*i. I haue zit many things to say to you,*  
*but ze*

2. Cor.  
 11. v. 18

Ioā. 16.  
 v. 12. &  
 13.

bot ze may not beare thaim now: Bot  
when that Spirit of veritie sal come, he  
sal teache xxiij al veritie. Is it not  
plaine be this, that it is a fals heresie  
to say; that Christ taught al things  
necessaires for mens saluation to his  
Apostles conuersand vvith thame  
on earth? Affirmes he not heir that  
thay vvar not zit capable to vnder-  
stand mony things vvhilks his halie  
Spirit suld teache thame efter his  
ascension? The Ministers, to cloke  
thair former heresie, perueris this  
text be thair scottis translation, for

1o<sup>i</sup>. 16.  
v. 13.

vvhair Christ sayes, *that the halie  
spirit suld teache thame al veritie*, the  
Ministers sayes, *that the halie spirit  
suld lead thame into al treuth*, deny-  
and al vther teaching of the Apost-  
les bot that quhilk yai ressaunt of  
Christis ain mouth, vvhilk repugnes  
to his ain vvordis. Nixt it is fals  
that our Saueour gaue charge to his  
Apostles to vvretather his ain doc-  
trine, or al things necessaires for trevv  
religion; for na scripture affirmes

Mat. 28  
v. 19.

this: VVereid onlie *that Christ com-  
mandit his Apostles to preache the Evan-  
gile*

*gile throughout the world, and Baptise* Mar. 16  
*all nations In the name of the Father, v. 13.*

*and of the Sonne, and of the Halie Ghost,*  
 as the Euangelists witness and ne-  
 uer commandit to vrait ye same.

The Euangelists vvet onlie a schort  
 historie of Christs lyf, concerning  
 his natiuitie in his humane and di-  
 uine nature, his meritorious daith  
 and passion, his glorious resurrection,  
 his triumphand ascension, and sen-  
 ding of the halie Spirit; a smal part  
 of his doctrine vwith a fevv numb-  
 re of the great multitude of his mira-  
 cles to proue his godhaid, and for  
 the confirmation of the Euangelical  
 law. S. Ihon concludis in his Euan-  
 gel. 16. 13.

*gile that the hail world could not con-* v. 13.  
*taine the buikes quibils sould be vwritten,*

*gis al things vvar vwritten that Christ*  
*did in his lyf tyme:* Thairfor it is a  
 great impudencie of thur dogmati-  
 zers to affirme that al things concer-  
 ning religion vvar vwritten. Vthers  
 of thur nouateurs, ather be malice  
 or ignorance defendis thair erreur be-  
 ing vther vainé subterfuge, groun-  
 dit vpon a manifest adultering of the

E

Euan-



# A REVEL TO KNOW

Euangile. Thay grant that our Sa-  
uour did many things vvhilks ar  
not vvrettin, as S Thon testifies; bot  
thay affirme that al things necessaires  
for mens saluation ar vvrettin, be-

Ioſ. 20.

v. 31.

caus he ſayes, *hec autem scripta sunt,*  
*ut credatis quia IESVS est Christus*

*filius dei: & ut credentes vitam habe-*  
*atis in nomine eius .i.* Bot thir things

ar vvrettin that ze may beline that  
IESVS is the Christ the Sone of God;

and that belinand in him, ze may haue  
lyf in his name. Of this thir Sophists

inferis, that al things necessaires,  
vvhilks men suld beline for thair sal-

uation, ar vvrettin in expres vvord-  
is of the scriptures: and againe of

this falslie collectit conclusion; thay  
infer thair principal heresie concer-

ning the sufficiencie of the vvrettin  
vvord of God. Lat ony man iudge,

hovv impertinentlie thay collect  
thair former conclusion: for the

Euang-list speikis onlie of the signes,  
and miracles quhilks our Lord Iesua

schewv to oöfirme his Diuine nature,  
againſt the heretiks callit Ebionites,

vvha in tyme of the Apostles, de-  
nyit

nyit the Godhaid of Christ Iesus  
 agains vvhome S. Ihon vvrettes his  
 Euangile, and thairfor he concludis  
 that of al the miracles vvhilke our Lord  
 Iesus vvroght in great numbres, he  
 vvret this few, vvhilke he affirmis to  
 be sufficient to cause al men beline, that  
 Iesus vvvas the annoyntit and Sone of  
 God: his auin vvordis bearis this say-  
 and *hec autem scripta sunt vt credatis*  
*quia Iesus est Christus filius dei.* i. Bot  
 thir (miracles) ar vvrettin, that as  
 may beline that Iesus is Christ the Sone  
 of God. Nowv let vs remark howv  
 impertinentlie thir Sophists inferris  
 thair conclusion. *Their miracles,*  
 sayes S. Ihon, vvrettin in his buik ar  
 sufficient to proue that Iesus Christ is  
 the Sone of God, becaus neuer any  
 can do miracles of his auin pouar,  
 bot he vvha is God: (as fur the A-  
 postles and thair successors, thay  
 did miracles throvv the superna-  
 tural pouar that God gaue to thame,  
 and in the blisfit name of I E S V S,  
 and be this povver thay as discerned  
 from heretical dogmatizers, vvha  
 can not vvork miracles) : Howv far

# 300 A REVL TO KNAV

is it againe this discourses of the Euangelist, to infer of this (as dois thir Sophists) that al things ar vvrettin vvhilks men suld belive for thair saluation. The Euangelist spaikes in this place of Christs onlie miracles, making na mention of his doctrine necessaire for mens saluation: Thairfor it is altogider impertinent to infer of this, that al things that men suld belive ar expresse put in vvret. Bot gevvand and not grantand that S. Ihon spak baith of Christs doctrine and of his miracles; zit it vvald not follovv heirof, that al things necessaires for treu religion vvar vvrettin: For S. Ihon spekis onlie of his auin Euangile, sayand *In libro hac i. in this buik*. Thairfor mony things vvrettin be the vthers Euangelists, quhilks ar not contenit in S. Ihons Euangile, suld not be necessaires for mens saluation, gif thir nouateurs conclusion vvar trevv: Also the Epistles of S. Paul and of vthers Apostles, zea S. Ihons auin Apocalips, vvthilk he vvret efter his Euangile, suld be superfluous: bot this is altogider

Joñ. 10.  
3. 10.

# TRUE RELIGION.

der absurd. Thairfor this cōsequen-  
ce of thir sophists is altogider absurd,  
and includis ane plaine adultering of  
this Euangile. This heresie beand re-  
futit, our Catholik veritie remaines  
firme and stable concerning the vn-  
vvretrin vvord of God, becaus the  
doctrine of our Lord Iesus is the vn-  
vvretrin vvord. Gif ony man ask  
hovv his doctrine come to the poste-  
ritie? I ansuere, be the onlie tradition  
thairof obseruit in Christs kirk: S.  
Paul teachis me this sayand of the Hebr. 2.  
Euangelicallavv. *Qua cum initium* V. 3.  
*accepisset enarrari per Dominum, ab ijs*  
*qui audierunt in nos confirmata est, con-*  
*testate Deo signis & portentis & varijs*  
*virtutibus, & spiritus Sancti distributi-*  
*onibus secundum suam voluntatem i.*  
Whilk vvhem it had tane the beginning  
to be annoncit be the Lord; vvas confir-  
mit unto vs be thame vvha hard the  
same, God bearing vvirtues thair to be  
signes, and vvonders & diuers vertues;  
and distributions of the halie Spirit ac-  
cording to his ain vvil: The Apostle  
affirmis heir that the propagation of  
Christs doctrine vvas be tradition,

becaus vvha hard Christ teache the same, taught it againe to thair successors, and sa it vvas conseruit perpetuallie in the kirk of God, be continual tradition, the Fathers gevvand and teachand it to thair sones from hand to hand, and from tyme to tyme: this conseruation of doctrine be continual succession of tymes and persones is callit tradition, at the vvhilk the Ministers intragis, becaus it is a strong battone to ding down and destroy al thair nevv heresies, and peruersit expositions of the scriptures of thair auin inuentions, repugnant to that vvhilk the vniuersal kirk of God hes ay retenit be perpetual tradition, as it vvas first taught be Christ and his Apostles

6

The secunde confirmation of the vvvvrettin vvorde of God is be the doctrine of the Apostles, vvha preachit the Euangelical lawv throvv al the vvarld be thair viue voces, or ony of thame pat a syllabe of thair doctrine in vvret: sea the maist part of thā vvret neuer ane vvord of al that thay taught for the instruction of sin-  
drie

drie nations. The Ecclesiastical Histories  
 vvitness that S. Thomas and S. Bartholomee  
 passit to instruct the Oriental and Occidental  
 Indes: dar thir Ministers deny thair doctrine  
 to be the infallible vvord of God, albeit  
 thay pat it not in vvret? Thair vvrettin  
 doctrine prouis sufficientlie the vvrettin  
 vvord of God; & that al things pertening  
 to mens saluatiō ar not content in the  
 vvrettin vvord. The Actes of the Apostles  
 descryues amangs vther things the con-  
 uersion of S. Paul to the Christian faith,  
 and his lang peregrination in many  
 nations for the confirmation of the same:  
 The historie bearis that he confirmit  
 findrie nations vvha vvar al redde  
 instructit in the faith: I ask of thir  
 Ministers, vvha instructit thir natiōs  
 in the faith of Christ Iesus before that  
 S. Paul come to thame? & vvhair ar  
 the sermons vvrettin of the first  
 instructeurs of thaise nations? seing that  
 thair doctrine (vvhilk na man dar deny  
 to be the vvord of God) is not vvrettin,  
 nor cōt. nit in the neu Testament?  
 Thairfor it is a manifest heresie

A. 9.

Rom. i.  
v. 3.

to deny the vnvvrettin vvord of  
God; or to say that al things necessai-  
res for mens saluation ar expressit in  
the scriptures. S. Paul vvret his Epist-  
le to the Romans befor he come to  
Rome, and in the beginning thairof,  
he congratulats to the Romane  
Christians sayand, *Gratias ago Deo  
meo per Iesum Christum pro omnibus  
vobis. quia fides vestra annuntiatur in  
vniuerso mundo .i. I thankie to  
my God be Iesus Christ for xevv al, be-  
caus xour faith is annuncit throvv al  
the vvarld.* VVe sic be this passage, that  
the Romans had receauit the faith be-  
fore S. Paul come to thame, and that  
this Romane faith, vvvas the faith of  
the hail vvarld: lat thame vvha ar  
brocht in contempt of the Romane  
kirk remark this, vvhilk the ancient  
doctors obseruis for a sure argument  
of the propogation of Christs tru faith  
throvv al nations in the Romane kirk.  
Nou I demand of thir gentil Minis-  
ters, vvha of Christs tuelf Apostles  
instructit the Romans in the Chris-  
tian faith befor S. Paul come to yam?  
Al the Antiquitie vvitnessis that  
S. Pe-

S. Peter vvas thair instructeur, and that he and S Paul sufferit Martyrdom in Rome baith in ane day for cōfirmation thair of. xea he vvret his Epistle from Rome, as some of the Enemies of the Romane kirk collectis of the vvordis, *salutat vos Ecclesia qua est in Babilone collecta .i.* The kirk vvhilk is collectit in Babilon *salutis xvv.* Thir Enemies grantis that S. Peter vvret this Epistle in Rome; thay mon than confesse that he vvas in Rome, vvhilk he callis Babilon; bot thay infer maist falslie of this that the Romane kirk is callit Babilon: for albeyt that S. Peter callit the toun of Rome, Babilon, as it vas at that tyme, be raison of the Idolatrous Emperours and the multitude of vther pagains vyha vvar than in Rome; zit it fallous not that the Christian kirk vvhilk vvas collectit in Rome, vvas Babilon. Novv I ask of the Ministers, vvhair at thir first preachings and instructions of S. Peter in vvret? VVha dar dout bot his sermons be the vyhilks he instructit the first Christians in Rome, vvar the pure vvord of

1. Pet. 5  
v. 13.



God, albeit thay vvar no: vvrettin?  
 This is mair nor sufficient to conuict  
 this damnable erreur denyand the  
 vnvvrettin vvord of God. S. Luc in  
 the secund of the Actes testifies that  
 S. Peter in his first sermone defendit  
 the innocentie of the Apostles agains  
 thair calumniateurs vvha callit tha-  
 me drukkin, becaus thay spak al lan-  
 gages, vvhen the halie Spirit discendit  
 vpon thame on VVitsonday: nather  
 dois S. Luc reherse al that he teachit  
 in that sermone, for he sayes, *alsu etid*  
*verbis plurimis testificatus est. i. he testi-*  
*fiet also be many uther vvordis.* S. Paul  
 lykvvayes *remanit a zeare and fax mo-*  
*netis amangs the Corinthians docens*  
*apud eos verbū Dei. i. teachand amangs*  
*thame the vvord of God:* The same A-  
 postle, vvhen he come to Rome, res-  
 sauit al thame vvha come to him tua  
 zeare continuallie *pradicans regnum*  
*Dei. i. preachand the kingdome of God.*  
 Lat ather thir Ministers schavv thir  
 sermons of S. Paul's tua zeare doctri-  
 ne in vvret, & ressauit amangs Cano-  
 nik scriptures, or than confesse thair  
 detestable heresie agains the vnvvret-  
 tin

Act. 2.  
v. 40.

Act. 13.  
v. 11.

Act. 18.  
v. 30.

tin vvord of God. The vvvvrettin vvord is prouin also be the constitutions of the Apostles, vvhilks thay maid be the instinction of the halie spirit, for the conseruation of the cūlie Ordre, vvhilk suld be obseruit in the kirk of God, baith for the rites and maners to cōsecrat ecclesiastical men, according to the diuersitie of thair Ordres and degrees, vvhilks ar maist necessaures for the instruction, discipline, and gouuernement of the kirk; and also for the maner to celebrat deuvlie the trevv seruice of God, at sik tymes, and in sik places, as the Apostles establisit and obseruit. Bot neuer ane of the Apostles vvret the same: Thairfor thaise Apostolical cōstitutions ar the vvvvrettin vvord of God. Thir nevv dogmatizars ar constranit to deny thir Apostolical constitutions, becaus thair auin constitutions concerning the discipline of the kirk, and hail gouuernement thair of, repugnes directlie to thames; Ony may sic this be the constitutions of the Apostles, vvhilks

S. Cle-

Canon.  
Apost.  
40.

S. Cle-  
mens.  
lib. 2.  
constit.  
Apost.  
cap. 14.  
S. Cy-  
prian.

S. Clement, discipule to S. Peter and his successeur in the Cathedral seat of Rome, hes put in vvet in his buik intitulat *de constitutionibus Apostolorum*: Be thaise constitutions it is manifest that the consecrat Bischops hes superioritie and iurisdiction aboue preists, and greater pouer nor thay ouer the people; that preists at sacrificature, and hes charge to offere the halie sacrifice of the Euangelical layv, callit Messe; that the deacons suld assist to serue the preists at the celebration of this halie Sacrifice: as also S. Cyprian teachis in his saxt sermon of the Relaps & Apostats from the Catholik faith: and to be schort thir Apostolical constnutions and al vthers of Christs Catholik kirk, repugnis directlie to al the ordonnances vvhilks thir haidles Ministers hes maid in thair confusit and tumultuous assemblies; and thairfor thay mon ather deny thame, or renunce thair auin Calvinian sect and neulie forgit constitutions. Gif thay esteime thair auin actes and ordonnances the constitutions of the halie Spirit, and conse-

consequentlie the vvord of God, albeit they be not vvrettin in expres vvordis of the Bible? vvhy shuld they be angrie, that vve receaue the constitutions of the Apostles for the vvvrettin vvord of God? I leaue the iudgement to al discret persones, vvwhether the Rōmane kirk be better gouernit, beand reulit be the constitutions of the Apostles: or thair Calvinian Synagog, vvhilk is gouernit be thair nevv constitutions repugnant directlie to thame of the Apostles?

The thrid degree of the vvvrettin vvord of God consists in the decretes & determinations of the lausful Concils of Christs halie kirk, vvhaire decisions and constitutions ar the definitions of the halie spirit, and consequentlie thay ar the vvord of God, albeit they be not expresse in the Canonik scriptures. This is prouin be the decretes of the lausful Concils of the primitiue kirk, haldin vvithin the space of the first fyue hundrith years efter Christ, for the decision of substantial haids of religion, callit in

# **NO A REVL TO KNAV**

lit in question be proud and malign-  
 nant heretiks. The first Concile vvas  
 holdin at Hierusalem be the Apostles,  
 to repres the hzrefie of certaine pesti-  
 lent heretiks in Antiochia and Syria,  
 sayand to the conuertit Christian

**Act. 15.** *Nisi circumcidamini secundum morem*  
**v. 1.** *Moyss, non potestis saluari. i. Except La be*  
*circumcidit after the maner of Moyss, xs*  
*can not be saued.* Thir turbulent hære-  
 riks taught be this, that it vvas neces-  
 saire for saluation, to keip the Mosai-  
 cal vwith the Euangelical law;

**Ibid.** *Thay*  
**v. 2.** *raist a sedition against S. Paul and S.*  
*Barnabas,* becaus thay resistit to this  
 hzrefie; teachand that the on'ie ob-  
 seruatiō of the Euangelical law  
 vvas sufficient for saluation. Albeit  
 thair doctrine mycht haue confirmit  
 sufficienclie this Catholik veritie; zit  
 to giue farder assurance, and for ful  
 satisfactiō of al mens consciences  
 trublit be thir heretiks, thay passit to  
 Hierusalem to haue the resolution of  
 al the Apostles, vvhā conuocatit one  
 Concile, and after great inquisition  
**Act. 15.** maid be the particulare suffragis and  
**v. 7.** votes of the hail assistants, *Surgens Pe-*

# TRUE RELIGION. 111

*Itus dixit ad eos .i. Peter ryfand* (as  
 cheif of the Apostles, and præsident  
 of the Concile) *says vnto thame*, pro-  
 nuncand this decrete agains thir nevy  
 heretiks, that Christians suld not be  
 circumcidit, nor keip the Mosaical  
 lawv. The Apostles affirmit that this  
 decrete vvas the definition of the ha-  
 lie Spirit sayand, *visum est spiritui* Ibidem  
*sancto & nobis .i. It is thocht guid to the* v. 21.  
*halie spirit and to vs*: Thairfor the  
 decretes of lausful Concils, ar the  
 vvord of God, althit thay be not  
 vvrettin in Canonik scriptures. Efter  
 this Concile, thair vvas hal'd in foure  
 general Concils, vvhilks al'ten Chri-  
 stians hes reuerencit in al aages as of  
 lyk veritie and aucthoritie vvith the  
 foure Euangels. The great and halie  
 doctor of the kirk S. Gregore buir  
 yis reuerence to thir Concils as he  
 vvrettis in his Epistles. The first, S. Gre-  
 vvas the first general Concil of Nice, gor lib.  
 hal'd in be the aucthoritie of Pape Syl- 1. ep. 24  
 uester, vvha conuertit the Empe-  
 reur Constantinus the great. The  
 Arrians vvha had thair name and be-  
 ginning of ane proud heretik callit  
 Arrius,

# 313 A REVL TO KNAV

Arrius, infectit mony vvith thair pestilent heresie, denyand that the sone of God vvas consubstantial or aqual in substance, and of the same diuinitie vvith God the Father: To repres this deuilege hæresie, Pape Syluester, assisit vvith the temporal pouar of the Empereur, did conuocat this general Concile at Nice, the year of God 327. to the vvhilk conuenit 318. Bischops from al Christian nations: The Concile decretit, that the sone of God vvas consubstantial vvith his Father, and declarit this in mair expres termis, sayand that he vvas *DEVS DE DEO*. i. *God of God*, becaus the sone ressaui his Godhaid of the Father, be his æternel generation: (vvhilk the Calurnian ministers denyis, calland him *avrats*. that is to say *God of him self*. as thocht he had not ressaui his Godhaid of God the Father, and thairfor thay mon confesse tua Godhaidis, diuers in the Father and the Sone, and consequentlie that thay ar tua Gods, vvhilk is a detestable hæresie). This foirsayd decrete vvas ressaui and reuerencit

Concil.  
Nicen.  
anno  
327 of  
318 Bi-  
schops.

# TRE V RELIGION. 111

uerencit be al trevv Christians as the  
determination of the halie Spirit,  
vvith na les aucthoritie nor the vvret  
tin vvord. The secund general Con-  
cile efter the Apostles, vvas the Con-  
cile of Cōstantinople, haldin be Pape  
Damasus of 150. Bischops, in tyme  
of Theodosius the auld, the zear of  
God 383. to repreffe the detestable hæ-  
resis of Macedonius and his sectaires,  
vvha denyit the diuinitie and God-  
haid of the halie Spirit: In the quhilk  
Concile it vvas decretit, that the ha-  
lie Spirit procedit of the Father, and  
of the Sone, from al æternitie; and  
thairfor vvas æqual and of the same  
Godhaid vvith thame baith. The  
thrid general Concile vvas haldin at  
Ephesus, vnder the aucthoritie of  
Pape Cœlestinus, in tyme of young  
Theodosius, the zear of God 435. a-  
gains Nestorius and his sectaires, vvha  
affirmit that thair vvas tua persones  
in Christ (as Maister Robert Bruce,  
assisit vvith maister andro Meluitt  
and vther Ministers, maintenit agais  
maister James Gordon, and cessit  
not to defend that heresie, albeit Dun-  
kison

Concil.  
Con-  
stanti-  
nopol.  
anno  
383 of  
150 Bi-  
schops,

Concil.  
Ephesus  
anno  
435, of  
200 Bi-  
schops,



Concil.  
Chal-  
ced. an-  
no 454  
of 630.  
Bi-  
schops.

kisone puttir on him to defist thair-  
fra.) To this Concil assistid 200,  
Bischo: s, and decretit be thair com-  
mune suffrages, that thair vvas on-  
lie ane persone in Christ, to vvit his  
diuine persone, be the quhilk sub-  
sists his diuine and humaine nature,  
vnitit togider be ane vnion hyposta-  
tik. The fourt general Concile vvas  
the great Concile of Chalcedon, con-  
uocat and haldin be the aucthoritie  
of the maist godlie and lernit Pape  
Leo the first, in tyme of the Empe-  
reur Marrianus, about the reare of  
God 454. In this Concile vvar assem-  
blit 630 Bischops, to condemne the  
heresie of Eutiches and his sectaires,  
affirmand that thair vvas onlie ane  
nature in Christ efter his incarnati-  
on. The Concile decretit agains  
this damnable heresie, that thair vvas  
twa natures in Christ, as he vvas  
baith God and man. The determi-  
nations of thir and vther lausful Con-  
cils of Christs trevv kirk, hes bein  
the sure moyan to repres the furie of  
al heresies in al aages, nocht onlie in  
Europe and Asia, vvhair thir forsayd  
Concils

Concils vvar haldin, bot also in A-  
 frica, vvhair of vve haue ane notable  
 exemple (in tyme of S. Augustin)  
 agains the pelagians, vvha vvar sa  
 callit frome ane Englis man namit  
 Pelagius, the first auctheur of that  
 damnable sect, denyand the necessi-  
 tie of the grace of God to help vvs to  
 keip the commands, and affirmand  
 that men might keip thame be the  
 force of thair auinfrie vvil, vvithout  
 the grace of God. To repres this he-  
 resie, vvhilk begoud to infect certa-  
 ne prouinces of Afrik, the prelats of  
 Carthage and of the nixt adiacent  
 prouincis, assemblit a Concile to the  
 numbre of 68 Bischops, as it is vvret-  
 tin amangs the Epistles of S. Augus-  
 tin) and decretit agains this heresie,  
 and send thair decreete to Pope Inno-  
 centius in Rome, to confirme the sa-  
 me be his Apostolical authoritie.  
 The superscriptiō of thair lettre con-  
 tenis thir honorable Titles of the Pa-  
 pe, DOMINO BEATISSIMO  
 ET HONORANDISSIMO  
 FRATRI SANCTO INNO-  
 CENTIO PAPAE. i. *To the most*  
*Blissit*

Concil.  
 Car-  
 thag. of  
 68. Bi-  
 schops.

S. Aug.  
 Ep. 90.  
 ad S. In-  
 nocen-  
 tium

Blisful Lord, & maiest honorable Bro-  
 ther, Sainct Innocent Pape: and in  
 the end of thair lettre, vvhair in at  
 comprehendit thair decretes agains  
 Pelagius and his sectaires, thay sub-  
 ioine, *Hec Domine Frater sancte, cha-  
 ritati tue intimandum duximus, ut  
 statuta nostra mediocritatis etiam A-  
 postolica sedis adhibeatur auctoritas,  
 pro tuenda salute multorum, & quorun-  
 dam perversitate etiam corrigenda.*  
 VVathocht quid to intimat to your Cha-  
 ritie (Lord halie Brother) that the auc-  
 thoritie of the Apostolical seat might be  
 also adioinid to the Ordennances of our  
 mediocritie: *to defend the salvation of  
 many, & to correct also the perversitie  
 of some.* The Concile of vther pro-  
 vinces in Africk, as of Meleuitan in  
 Numidia, decretit agains the forsayd  
 heresie of Pelagius, beand assemblit  
 of Bischops 61. vvha send thair de-  
 cretes to the forsayd Pape of Rome,  
 saluting him vvith the lyk Titles  
 of honor. desyrand his halines to  
 confirme thame be his Apostolical  
 auctoritie. I ask of the Ministers,  
 gif this Pape vvas the cheif Antichrist,  
 vvhome

Conc.  
 Milean.  
 of 41.  
 Bish-  
 chops.  
 Reid the  
 92. epist  
 of S. Au-  
 gust.

vvhome al trevv Christians of A-  
 frik did reuerence for supreme haid  
 of the kirk, and cheif of al Bischops:  
 Gif thay vvil persist in thair mali-  
 ce agains this and vther Papes, cal-  
 land thame the Antichrist begin-  
 ning at Syluester (as some of thair  
 fauorars comptis in thair commen-  
 taires vpon the Apocalyps) & lat  
 thame not be aschamet to tak the  
 maintenance of the damnable sect of  
 the Pelagians, agains the decretes of  
 Christs vniuersal kirk in Europe,  
 Asia, and Africa in thaise maist pure  
 aages. The practise of the Apostles  
 in executing thair decretes agains the  
 heretiks of thair dayes, contundis al  
 sortes of newv heretiks, vvha denyis  
 the auctoritie of lausful Concils,  
 maid for the extirpation of heresies,  
 and defence of our Catholik faiths  
 for the Apostles send the decrete of  
 thair Concile to be publisht be S. Paul  
 and S. Barnabas, accompagniet vvith A. 1108.  
 Iudas and Silas, vvha vvont throw 15. v.  
 Syria and Silicia confirming the kirk, 15. &c  
*precipimus custodire precepta Apostolo-* sequent.  
*rum & seniorum .i. command to heip*  
 the

# ITS A REVL TO KNAV

*the preceptes of the Apostles and Ancients.* The Ministers adulterers this text; first thay tak away this sentence that S. Paul confirmit the kirks in the veritie, be the decreete of the Apostles and vther doctrine, vvhilk he hes not left in vvret; for this repugnans to thair heresie denyand that the decretes of Concils ar of authoritie to assure mens consciens of the veritie agains heresie and al doutes in Religion: thairfor thay put away the vvords (*confirming the kirks*) and puttis in thair Calvinian text (*establisshing the kirks*) as thocht s. Paul had not confirmit the kirks elsestablifit, bot onlie errect some of newv, vvhilk repugnans to the text of S. Luc. Nixt thay tak away the hail last vers of this chaptre, quhair it is sayd that s. Paul commandit to obserue the preceptes of the Apostles and Ancients; becaus it refutis thair heresie, denyand the vvvvrettin vvord of God; or that the people suld keip the commandis and decretes of Concils, haldin be the laufull Pastors and Prelats of Christs kirk VVe sie be the contraire, *that s.*

*Paul*

Paul commandis to obserue the decretes  
and determination maid by the Apostles,  
vvhilk he vvald not haue done les  
nor this decree maid in thair general  
Cōcile had bein als surelie the vvord  
of God, and ordonnance of the halie  
Spirit, as that vvhilk thay pennit  
particularlie vvith thair auin handis  
in thair Epistles and Euangils; or that  
vvhilk thay red in the Scriptures of  
the auld Testament. This is refutit  
mair plainlie be S. Luc in the nixt  
chaptre sayand, *Cū autem pertran-*  
*sirent ciuitates, tradebant eis custodire*  
*dogmata qua erant decreta ab Apostolis*  
*& senioribus qui erant Hierosolymis. i.*  
And as thay passit throw the cities,  
they gaue, or commandit thame keep  
the haids of doctrine vvhilke vvar de-  
cretit be the Apostles and Ancients, vvhā  
vwar at Hierusalem Be this vve fie that  
the Apostles and consequentlie thair  
lawful successors, hes potuar to deci-  
de the controuersit haids in Religion,  
and that thair decretes, decisions, and  
determinations suld be ressaui & ob-  
seruit as the infallible vvord of God,  
na les nor the vvretin vvord; for the  
halie

Act. 16.  
v. 4.

110 A REVEL TO KNAV  
halie spirit is the auctheur of thame  
baith vther vwayes s. Paul vvald not  
haue comandit the people to keip the  
decretes & ordonances of the Apostles.

The fourt degree of the vnvret-  
tin vword of God, contains the trevv  
interpretations of the scriptures be  
the lausful prelats, pastors, and doc-  
tors of Christs vniuersal kirk: for as  
the Canonik scriptures ar ressauid for  
the vvrettin vword of God, becaus  
the halie spirit hes dytit thame be sik  
orgains, vvhom he hes chosin  
amangs men, to pen his heauinlie  
doctrines: sa the trevv interpretation  
of the scriptures, ar reuerencit for  
the vnvrettin vword of God, becaus  
the halie spirit hes dytit thame be  
the lausful Pastors of Christs halie  
kirk, to the vvhilk he assisites perpe-  
tuallie, as Christ promisit befor his  
ascension to heauin. Baith thir par-  
tes ar alreddie prouin, and plainlie  
confirmit be thir following passages  
of the Apostles. First s. Paul schawis  
that the scriptures ar the dyttment of  
the halie spirit sayand, *Omnia scrip-  
tura diuinitus inspirata utilis est ad  
docen-*

s. Tim.  
3. 16.

# THE TRUV RELIGION.

ascendendum, ad arguendum, ad corrigendum,  
ad erudiendum in iustitia: ut perfectus sis homo Dei, ad omnia opera bona instructus .i. Al scripture inspyrit be  
God, is profitabte to teach, to reprove,  
to correct, to instruct in righteousness  
that the man of God may be perfect,  
beand instructis to al good work. Nixt  
S. Peter vvitneffis that the trevv in-  
terpretation of the scriptures is also  
the dytment of the halie Spirit; for  
effer that he had sayd, that the trevv  
prophacie or exposition of the scriptures,  
is not be any priuat interpretation of  
particular men, vvha hes not publi-  
k chaarge in the kirk of God; he sub-  
ioines, Sed spiritu sancto inspirati lo-  
guti sunt sancti Dei homines .i. But the  
halie men of God hes spakin, inspyrit be  
the halie Spirit. This halie men ar on-  
lie the lausful pastors and doctores of  
the trevv kirk of God, vvhairof  
Christ is the haid, to vvhome our  
lord hes promissit the perpetual assis-  
tance of his halie Spirit, to instruct  
thame in al veritie, that vve may  
heare thame onlie, as s. Paul sayes.  
And not be drawin away vvith error

1. Pet. 1  
v. 20. &  
21.

1. phel.  
4. v. 14



*lycht vwind of doctrine.* VWhen heretiks contemnis the doctrine of thir halie Fathers, sayes S. Augustin, vurretand agains Iulian the Pelagian, *They ar not so mekel contemnit, as God vubabes chosin and maid thame organs of the halie spirit, to instruct the people in al veritie.* S. Augustin vurretand agains the same heretik sayes, that the Ancient doctors before his aige vvar incorruptible iudgis betuix the Catholiks and heretiks of his dayes, be-

Aug. li.  
2. cont.  
Iulian.  
Pelag.

S. Aug.  
Ibidem

*caus sayes he, Neque nobis neque vobis irati sunt, neque nos neque vos miserati sunt; quod inueniunt in Ecclesia, tenuerunt: quod didicerunt, docuerunt: quod a patribus acceperunt, hoc filii tradiderunt. They ar nather angrie vwith vs nor vwith you: They nather had compassion of vs nor of you: they kepit that vvhilk they fand in the kirk: they teachit that vvhilk they lernit: they delyuerit to thair children and posteritie, that vvhilk they reff-suit from thair fathers.* S. Augustin dois a' so connect the doctrine of Pelagus and Manichæus of damnable heresie, becaus it repugnit to the doctrine of S. Cy-

S. Aug.  
lib. 4. c.  
12. con  
tra duas  
epist. Pe  
lag.

prian

prian, s. Ambrose, and of vthers ancient lauful doctors, quha florist in Christs vniuersal kirk before his dayes. Be the same reul vve haue offrit findrie tymes, and presentlie offers, to proue, vnder the paine of daith, that the doctrine of this disfaithful Ministers is damnable heresie, becaus it repugnes to the vniforme doctrine of al the ancient Pastors and Prelats of the vniuersal kirk of God sen Christs dayes. The Ministers dar not come to this tryel. Lat the Bible be set doune and exponit be the commune consent of al the Ancient doctors, & cheiflie be thame vvha florist in Christs kirk the first fyue hunderith years; vve are content to be castin quik in ane public burning fyre, gif vve conuict not, be the Bible sa exp nit, al thair doctrine vvhairin thay differ from vs, to be damnable heresie. This I offrit to thame in the 80 year of God, and findrie hes offrit the same sensyn in name of al the Catholiks bot thair culpable consciences procuris na vther ansuere, bot our inprisonen. Et

Prouocation  
maid to  
the ministers.

and ingrait banishment. Thay feare not to banisse thame selfs or rather debarre yame selfs frome the kingdome of heauin, for treason committit agains Christ and his Catholik kirk, be thair heresies. Be this former discours euerie man may sie, hovv detestable ar the foure heresies contenit in the tua forsayd suppositions, vpon the quhilks, sathan be his Ministers hes groundit his fals reul, sending euerie ane to lerne the veritie of religion, be reiding and expounding the scriptures efter thair ain fantasies, as thocht the scriptures, vvar al sa facil in thant selis that euerie man and vvoman might vnderstand thame, vvha can reid the same in thair mother tounge; and thocht thay contene al things necessaires for mens saluation: That men suld belue nothing bot that vvhilke is contenit in expies vvords of the scriptures. Be the contraire, I haue prouin that the scriptures ar difficil in thame selis: That God hes not gevvyn to euerie man the gift of treu interpretation, and charge to expone  
the

# TREV RELIGION. 125

the scriptures, bot to the onlie laus-  
ful pastors and doctors of his trevv  
kirk : I haue also confirmit that the  
scriptures contenis not al things ne-  
cessaires for mens saluation, and that  
men aucht to beliae findrie things  
vvhilks ar not contenit in expres  
vvordis thairin as God commandis  
be his scriptures, the declaration of  
the vvhilks he hes committit to the  
onlie lausful Pastors of his kirk. Thair  
for the reul that I set doune in the  
beginning to lerne the veritie of faith  
and religion of the onlie trevv kirk  
of God vvhairof Christ is the haid,  
is a sure ground to discerne trevv  
from fals religion, and to assure al  
mens conscience of the veritie of  
thair saluation, vvha imbratis the  
doctrine of Christs trevv kirk : as  
that the onlie scollers and membres  
of Christs trevv kirk hes the veritie  
of religion that brings to saluation.



THE  
 ARGVMENT OF  
 the 7. chaptre.

*In this Chaptre ar proponit thrie maist  
 evident demonstrations to confirme  
 the former reul, to lerne the verities  
 of religion, and discerne the same  
 from al deception of heresie, of the  
 onlie trevv kirk of God; becaus the  
 trev kirk teachus many things wvhillk  
 we can not lerne of the scriptures.  
 First, becaus mony has lernit the ve-  
 ritie of Religion be the doctrine of  
 the trevv kirk wvithout al scriptu-  
 res. Sect. 1.*

*The second, becaus it is necessaire for  
 trev religion to knavu wvhat is trev  
 Canonik scriptures; This we lerne  
 of the onlie doctrine of the trevv  
 kirk, and not be the scriptures thame  
 selves. Sect. 2.*

*The*

## TREVV RELIGION. 127

The third demonstration is, because the trevv interpretation of the scriptures is necessarie for trevv religion: But vve know the trevv interpretation of the scriptures, and al the hid and obscure mysteries thair of, to be the onlie doctrine of the trevv kirk, and not be the scriptures thame selfis. Heirto is adioinit the assurance that euerie Christian hes that thay erre not, vwhen thay beline as the kirk belines, and ressaues na uther doctrine but that vvhilk Christ teachis to the onlie lausful pastors of his trevv kirk. sect. 3.

## THE 7. CHAP.



ALBEIT I haue confirmit sufficientlie be necessarie raisons, that the onlie zeul to know trevv religion, is, to seik out the trevv kirk of God, vvhair of Christ is the heid, to imbrace the onlie doctrine thair of for the veritie of the trevv seruice of